

THE
BRITON.



L O N D O N ;

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TO THE
Most ILLUSTRIOUS,
PHILIP,
Duke of *WHARTON.*

May it please your GRACE,



E Authors are apt to complain
of the Abuse of Dedications,
and yet we Dedicate. Two
Motives induced me to Ad-
dress these Papers rather to your GRACE,
than to any other Patriot: The One,
because I stand in need of a Patron; the
Other, to avoid the Imputation of
Flattery.

A 2

Your

iv The Dedication.

Your GRACE's Character is so well known to the World, that I may freely indulge myself in Panegyrick; a Task the most pleasing to a generous Mind. But, whoever attempts your GRACE's Character, will meet with one Difficulty almost insuperable. Other Worthies excel in this or that Particular; and the Biographer, or the Panegyrist is determined in his choice of Praise, by considering the most conspicuous Virtues of his Patron. Your GRACE alone may claim an equal Title to every Perfection; and it would be difficult to point out, much more to ascertain your most eminent good Qualities.

It would be a Work of Supererogation, should your GRACE (ambitious as you are of excelling) think of acquiring new Virtues: Persevere only in the Exercise of those which are habitual to you, and you will not only be
the

The Dedication.

v

*the Admiration of the present Age, but
continue likewise the Wonder of Poste-
rity.*

And Wonder is involuntary Praise.

The Revenge, a Tragedy.

*Methinks I foresee, with Rapture,
the Actions of your G R A C E's Life,
transmitted to Futurity by the Pen of
an able and impartial Historian. But
I fear, lest that Author's Works should
undergo the same Fate with those of
Xenophon, and that our Children
will look upon the First D U K E of
W H A R T O N's Character in the same
Light with the Life of Cyrus: A
well - drawn Romance. They will
hardly be able to believe there ever
existed in reality a Person so abund-
ing in Virtue, and bless'd with such
an Exuberance of good Qualities.
They will give no Credit to a Cha-
racter which they cannot parallel in
their Days; and look upon the honest
Writer as one partial to the Age he
liv'd*

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liv'd in, and willing to compliment his own Times, by describing an Inimitable.

This is a Misfortune your GRACE must share in common with other Patriots of more than ordinary Merit. Self-Flattery makes us question the superior Excellencies of our Predecessors; and a levelling Principle, inherent in our Natures, prompts us to reduce those Virtues to our own Standard, which we despair of Equalling.

I should give my self a needless Trouble, and you, My LORD, an Uneasiness, should I proceed to enumerate those many Accomplishments which so happily distinguish your GRACE from the rest of the Nobility. I shall pass over in Silence numberless Virtues, and repeated Instances of a Publick Spirit. Give me Leave only to mention One, which your Enemies (if you

have

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have any) must allow your GRACE to enjoy without a Rival.

Your GRACE has not only studied the Writers of Antiquity, with a View to improve your Understanding, and furnish your Mind with Precepts of Policy; but you seem resolved likewise to transplant the Classick Virtues into Great Britain, for the Benefit and Imitation of your Countrymen. When your GRACE lately condescended to enroll your illustrious Name among the Liverymen of the City, no question but you were prompted to it by the Example of some Patriot among the antient Romans, who esteemed it a greater Honour to be stiled a Citizen of Rome, than Patrician, Consul, or Dictator. *Rejoice, O ye Citizens!* and more particularly ye Chandlers, who model Wax into Tapers! For PHILIP Duke of WHARTON is a Citizen, and a Wax-Chandler of the City of London.

But

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*But I forbear: And if I was not
persuaded, that your GRACE's Good-
nature is as prevalent as your Mo-
defty, I should despair of Forgiveness,
for having presumed so far in an At-
tempt as pleasing to me, as it is dis-
agreeable to your GRACE.*

I am,

With the greatest Respect

and Veneration,

Your G R A C E's Most Humble,

Most Devoted, and

Most Obedient Servant,

The BRITON.

N^o I.

THE
B R I T O N.

— *When Treasons, manifest,
 Are so contriv'd (as Treasons often are)
 That they defy the Force of written Laws ;
 Or, when the Wealth, or Dignity, of Traitors
 Sets them above the Reach of Common Justice,
 Attainders are the Refuge of the State.*
 Tragedy of *Humfrey D. of Gloucester.*

Wednesday, August 7. 1723.



SHALL not concern myself, in this Paper, either with the late Bishop of Rochester's Speech, or the Answers that have been given to it. The Curious may find satisfaction, as to these Particulars, in the Pleadings which are made publick on both sides. I am indeed surprized to find the *TRUE BRITON* expects the *Opening Speeches* of the Council should be

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printed.

printed. To what purpose? Their Design is to convince the World of the fallacious Reasonings, and evade five Answers made use of by the Bishop in his Defence; and, to that end, he would have the Pleadings prior to the Bishop's Defence made publick. As to the nature of the Evidence, the Legislature are the proper Judges, whether it should, or should not be admitted of.

If the Method of proceeding by Bill, where the usual Forms of Law are ineffectual, be what this Writer looks upon as dangerous and destructive to our Liberties, I hope to make it evident this Power must necessarily, for the Preservation of Society, be lodg'd, not only in our, but in every Legislature through the whole World.

I believe, whoever looks back into our Histories, and examines into the Nature of our Constitution, will find the Method of proceeding, in Cases of this kind, by Bill, or Attainder, to be the most Antient Parliamentary Method of Proceeding we know of; but, laying aside Authoritys, we will suppose this Method never had been made use of, and the late unhappy Prelate to be the first Subject who has suffered by it: State the Case then in this manner, and I still undertake to vindicate the Conduct of the Parliament, if my Readers will grant me this one (and as I think self-evident) Proposition; namely, That every Man has a natural Right to defend himself from the open and secret Attacks of his Enemies.

Now if every single Person has this natural Right, I would fain know, what Law or Reason debars a Community from the Use of it? The Wisdom of Man never could, nor ever will be able to contrive Laws sufficient to guard any State against the Conspiracies of wicked designing Men. It is impracticable, in the nature of things, to provide by written Law against every Offence, that may possibly affect Society. What then? Must our Constitution and Government be for ever liable to Ruin, because the Offenders are not within the Letter of the written Law? Or, is there not a Power, in Cases of an extraordinary nature, whereby the Publick may defend and secure itself by extraordinary Means? In absolute Governments, this Power is lodged

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lodged in the Prince ; in Republicks, it remains in the People ; and in a mixt Government, (such as ours is) it is vested in the several Estates, which constitute that Government. I am told, we have no written Law against the poisoning of Rivers ; shall a Man therefore empoison the *Thames* with Impunity ? Or shall this Plea be allowed of in mitigation of Punishment, that he is the first who has been guilty of this Crime ? Is the Introducer then of a new Wickedness less guilty than the Practiser of an old one ? Or shall he be admitted to plead in Arrest of Judgment, that he is the first who has attack'd the State, where it seem'd to lie most unguarded ? From the unpractis'd Licentiousness of the **TRUE BRITON**, one would indeed imagine he places his Security in the Novelty of his Boldnes.

*Rode Caper Vitem, tamen hinc cum stabis ad Aras ;
In tua quod fundi Cornua, possit, erit.*

What then are the Consequences we are to draw from this general Reasoning ? Two : First, That every Community has a Right : And secondly, That most Communities have a Power to punish Conspirators. Whatever Deficiencies there may be in the written Laws of any Country, it is the Duty of those who are entrusted with the Care of the Whole, to provide that the Commonweal may incur no Detriment. But wherefore do I talk of Deficiency in the present Case ? Are not the frequent Precedents of former Parliaments sufficient to justify the Proceedings of the last ? Or must we have a yearly Succession of Conspiracies, to convince Men of short Memories of the Parliamentary Justice in the Proceedings against the late Conspirators ?

If the **TRUE BRITON** should condescend to take notice of this Paper, *Mercenary* and *Scribler* are the Compliments I expect : But thus much he may depend upon for truth ; I have no pecuniary Advantage from the Writing of this Paper, I enjoy no Penfion, or Place of Profit from the Government, neither do I expect any Contribution from the Livery-Men of the City.

N^o II.

The BRITON.

*Cum magna male superest Audacia Causæ,
Creditur à multis Fiducia* — Juven.

Wednesday, August 14. 1723.

Patriotism has been the Pretence of Traitors and Malecontents in all Ages.

Clodius, the great *Roman Patriot* and *Spendthrift*, by Clamour and Confidence, procured the Banishment of *Cicero*; and by that means well nigh ruin'd his Country.

This I will make bold to say, no Man, who ever openly proclaim'd himself a Patriot, was one; any more than a Boaster of his Courage, ever proved a brave Man. My Friend upon the Pye-bald Horse is an Instance of this kind, who always said to the gaping Populace, *Gentlemen, I am no Quack Doctor*. And, since his *Majesty's* Accession to the Crown, every Railler, from the ingenious Mr. Mist, down to the Author of the **TRUE BRITON**, has laid claim to this Character.

The **TRUE BRITON**, in his *Recipe* for the Composition of a *Patriot*, tells us, *Impartiality is the first essential and necessary Ingredient*. How just his Pretensions are to this *essential Ingredient*, is notorious to every one, as well from his Writings, as from his Actions; which are both equally inconsistent. The Reigns of our worst Princes furnish us with Instances of some beneficial Laws; but such is our present Misfortune, that this *Impartial Collector* cannot find so much as one under the Administration of his present *Majesty*.

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In the same Paper he says, *It is the Duty of every Man to be free from Personal Prejudices*: But, how much his own Heart is tainted with them, the mean, villainous Reflections cast upon a worthy young Nobleman, sufficiently convince all Men, whose Hearts are not so deprav'd as his own.

Intrepidity and Firmness are two Virtues, which every TRUE BRITON must be Master of; or else, all the other Talents he is possess'd of, are useless and barren. These *useless, barren Talents*, are generally less detrimental to the Publick, than those more glorious ones, of *Firmness* and *Intrepidity*; since the Number of good Men bears but very small Proportion to that of the Wicked. *Ravilliac* was firm and intrepid; *James Shepherd* was firm and intrepid; and the Records of the *Old Bailey* will supply us with many Examples of Highwaymen, House-Breakers, and Murderers, Men all firm and intrepid.

The time may soon come, when the Person, who masquerades it under the Title of *TRUE BRITON*, and is so vain of this assumed Character, as often to pull off his Mask in Coffee-Houses and Taverns; I say, the time may soon come, when he may stand in very great need of this kind of *Intrepidity* and *Firmness*; and when no one (excepting himself) will be surprized to see it fail him at a Pinch. This I speak upon the general Presumption of his Character; and, I dare engage, so small a Hero as *Don Jerry's* Footman, may any day, and every day, frighten him out of his *Intrepidity*, and cause his *Firmness* to tremble.

And now, by saying these bold things to the Person who has frequently declared himself to be the Writer of the *TRUE BRITON*, I think I have as good a title to *Firmness* and *Intrepidity* as himself.

But why do I mention Fear to a Man devoted to Martyrdom? who assures the World he would maintain his Doctrines in the Flames; and boasts to his Comrades, that he in a manner longs to signalize his Manhood and his Eloquence upon the Scaffold?

But, to proceed in remarking upon his Positions; I agree with the *TRUE BRITON*, that the *Liberty of Speech in Parliament* is one of the most valuable Pri-

vileges we enjoy : And surely this Liberty was never more indulg'd than at present, when a Counsel, pleading at the Bar of the House of *Lords*, shall tell their Lordships with impunity, that if they should pass the Bill against the late *Bishop of Rochester*, *whatever the present Age may think, this Case will be a standing Reproach to it*; and he (the late *Bishop of Rochester*) will be the *Wonder and the Pity of all succeeding Generations*.

The Freedom of the Press is another Bulwark of our Liberty: Shall it therefore be the Source of Treason and Ribaldry ? Or is the *Administration* obliged to suffer such Abuses to be made publick, as a private Gentleman would resent in Company ? Hard Fate of *Governours* ! if they are the only Persons every Scribler is at liberty to abuse !

The Freedom of Elections has been the Common-Place Cant of every Libeller since his *Majesty's* happy Accession. Were they freer in her late *Majesty's* Reign ? Or can they name a *Parliament* chose in a less tumultuous and riotous manner than the present, since the Year 1700 ? If any of our *Nobility* have appear'd personally at Elections, or any ways influenced the Free-holders, (in direct Violation of our Constitution) I am sorry for it : I believe, however, there is but one *notorious* Instance of this kind, and he is applauded by the Admirers of the *TRUE BRITON*.

The *Riot Act* has given great offence to the Writer of that Paper ; and I believe by this time, his Ally, the Firm and Intrepid Mr. *Lant*, is sorely disquieted upon the same account.

We are told, in the late *Times of Confusion*, occasion'd by the Fall of South-Sea Stock, several of the *Annuitants* were assembled in a publick Hall of the City, and a *Sheriff of London* came into the midst of them, to read the *Proclamation*, and to disperse these unfortunate Persons ; and the late King James, when in Ireland, made an *Order* of the like nature, to prevent the meeting of *Protestants*. The *Sheriff of London* perform'd his Duty like a brave honest Man. Because People are unfortunate, must they therefore carve out their own Redress ? Or would it be advisable to trust the executive Power in the hands of an enraged Populace ?

Populace? Had the *present Sheriffs* read the Proclamation in the midst of the *Mobility* lately assembled at the *Feathers* in *Cheapside*; I say, had this been done, I should, notwithstanding, have had some hopes our Constitution might be *safe*, without repealing the *Riot Act*.

But the late *King James* made an *Order of the like nature*, when in *Ireland*, to prevent the meeting of *Protestants*. Is there no difference between legally executing an *Act of Parliament*, and the *King's* issuing out an illegal *Order* by his sole *Authority*? But why do I single out here and there a malicious *Blunder*, when this Writer vents nothing twice a Week, but *Absurdities, Falsities, and Prevarications*; and is never innocent, but when he shews his *Ignorance*.

Standing Armies, the *Expence of a Fleet*, and *Sham Plots*, are specious Outcries to weak Heads, and disaffected Hearts. But when a real and a dangerous Conspiracy is detected, and the Enemies of our Constitution still openly avow their *Dissatisfaction*, are we then to be left defenceless? This is, as if the *House-Breakers* should endeavour to persuade the *Money'd-Citizens*, and the *Bank of England*, to leave their *Doors and Chests* open to the *Gang*, and declaim against the *Security of Bolts, Bars, and Locks*.

But this Author is not contented with endeavouring to decry the Civil Administration, but likewise carries his *Inveteracy* on to the Reverend Body of *Prelates*; and well knowing the strict Union there is by our *Laws*, between the Church and the State, attempts the *Subversion* of both; and thinks *Treason* alone not sufficient to recommend him to his Party, without he shows himself an *Enemy to the Protestant Religion*.

The getting an immense Estate in a little time, without any visible manner in which it was gain'd, was one of the Articles of Impeachment against the Earl of Clarendon: So far the *TRUE BRITON*. And, if I am not misinform'd, we have an *Instance* in our *Chronicles*, of a *Peer's* being degraded from the *Dignity of Peerage*, for squandering away his *Patrimony*.

Thus far I have proceeded, by way of *retrospect*, upon this *seditionis Scribler*, the *Hireling of Poverty*; of all *Taskmasters*, the most *severe*: But, for the *future*,

ture, I shall keep pace with him from Week to Week, and root up his *Hemlock* and *Henbane*, as fast as they sprout.

P. S. By our last Advices from *Newgate*, we are inform'd, a certain *Patrician Garretter* supp'd some time last Week there, with the famous *Sally Salisbury*, *Bingley*, and *Skeen*; and that the Seeds of a future *True Briton*, were then and there sown.



Nº III.

The BRITON.

Lusisti satis, Edisti satis, atque Bibisti.

Hor.

Wednesday, August 21, 1723.

LUXURY and Prodigality are Vices necessarily destructive to Society; for when once a Man, by a profuse Way of living, has inur'd himself to injure private Persons in their Property, the Transition is very natural, to suppose, in order to support his Extravagancies, he will make no Scruple of plundering the Publick: The first Step to which, is to defame those who preserve it.

Catiline, after having spent the first Years of his Life in Debauchery, collects together a Set of *Publick Spirited* young Gentlemen (not worth a Groat) with design to subvert the Constitution, massacre the *Senate*, and repair their ruined Fortunes by the general Calamity.

Jack Straw, and *Wat Tyler*, were likewise great Instances of *Publick Spirit*, and *Intrepidity*: And that knowing Politician **JOHN CADE**, of **ASHFORD**, through his Oratory among the Populace, and his Abhorrence of evil **Governours**, raised such a Rebellion in this Kingdom, as cost much Time, and many Lives, to extinguish.

I can-

I cannot blame the TRUE BRITON for his just Way of Thinking, *that we were not born for our selves, nor our private Advantage.* Who does not know that He, of all his Contemporaries, was not born for himself, but for the Benefit, nay, even the Property of others. Yet a little while, and it will be a Question, whether he may be able to call any thing his own? And whether he may not be obliged to renounce even his very dear Country? But this Misfortune will attend him, He will not have the Happiness to be honoured by all honest Men whilst he is in this World; nor when he is taken out of it, to be ranked in the illustrious List of those who have faithfully, and zealously serv'd their Country.

If Envy were ever lawful, it would be raised in the most generous Breast, when we consider, what an Eternity of Fame, Heroes have gain'd, by losing some few Years of Bondage.

To which let me subjoin: If Pity were ever criminal, it is to feel it for a young Man, who inheriting a great Estate, enjoying a large Reputation, descending to him from the Actions of his Father, advanced by his Prince to Honours He never merited, and who wanting nothing but common Prudence to make him happy, abandons himself to Ingratitude and Sedition; and is a melancholy Example of a young Prostitute, with all the Vices peculiar to Age. And let the TRUE BRITON take heed, or his Years of Bondage may precede the Commencement of his Eternal Fame.

Poverty was far from being esteemed a Crime, in the beginning of the *Roman Commonwealth*; but, what would they have thought of a Man in those virtuous Times, who had consum'd even his little Paternal Field, much more a great Estate, by Extravagancies?

The Answer of the Old *Roman* to the *Samnite Ambassador* is very fine: *That he rather chose to live on Roots in the most humble Manner, than to eat luxuriously, by sacrificing the Publick Cause.* The *Roman* talk'd in Character: But if I am not misinform'd, the TRUE BRITON's Constitution is not habituated to such cooling Diet; and that rich Wines and high-season'd Ragouts, supply the place of Vegetables and meer Element.

There

There is one Fatality seems to attend this Author, that after all his declaiming against the *Whigs*, and the present Administration, he is forced to have recourse to Men acting upon the same Principles, for Examples of Publick Spirit. KING WILLIAM, RUSSEL, and SIDNEY, liv'd and dy'd Defenders of the Cause of Liberty. I am afraid His KING will scarce forgive him for these Heretical Examples.

I am no ways surpriz'd to find him so indulgent to the private Vices of Men: Self-Love, of all Passions, is the most prevalent.

As to his infamous Usage of the Great Man whom he would point out by the Title of *Ferdinando*; CICERO experienc'd the same upon the like Account in his Time: He complains that Envy and Reproach were the Reward of doing worthy Actions; and his Recompence for preserving the Commonwealth, was Abuses from all the abandon'd Profligates of *Rome*. Had the other Great Man sat quietly, and no ways obstructed the Pretender's Measures, he would, no doubt, have been esteem'd a great and worthy Patriot by the TRUE BRITON and his feditious Crew.

The Piety and Learning, Integrity and Loyalty of that worthy *Prelate*, whom he impudently nicknames, are sufficient Excellencies to exasperate this Libeller; and if he had Ingenuity enough to declare his real Sentiments, he knows the only Crime of this exemplary Man is, that he enjoys the forfeited SEE of a Traitor.

The Figure of calling Men of Age and Experience *Old Women*, is such threadbare Ribaldry, that I believe there is scarce a Boy in the lower Part of *Westminster-School*, but has made use of it with as great Succes as the polite Author of the TRUE BRITON.

The humble Petition of all the rich unmarried Women of Great Britain, is an audacious, though an impotent Libel upon the *Commons of ENGLAND*: And he can hope for no Security from the Resentment of an injur'd *Parliament*, unless it be upon account of his Insig-nificance.

Take what this Author says of the *Roman Catholicks* and *Nonjurors* out of his insipid Irony, and this is his manner of arguing. It is unreasonable, it is a Hard-ship,

ship, it is Persecution, it is Dragooning, to make the restless Enemies of the Government contribute any thing towards defraying the extraordinary Expences, which they themselves make necessary for the Defence of our Protestant Subjects.

What Calamities may we not expect, if ever we should see such a Man in Power, who would make Honesty a sufficient Crime, and improbable Innuendo's a legal Evidence?

I cannot encourage the TRUE BRITON to be wholly easy upon this account; for though his Honesty will never be imputed to him as a Crime, yet he may suffer, not from *improbable*, but from his *palpable Innuendo's*.

Great Writers are generally fond of some particular Figure of Rhetorick: Irony seems to be the Darling of our Author, which he manages with such singular Delicacy, as none can equal, except the Females of Billingsgate. The Artifice he perpetually makes use of, to evade the Charge of Treason and Sedition, is every day practis'd by Scolds, to avoid the Discipline of the Ducking-Stool. Says the Chaste, or the Honest, but Cholerick Oyster-Woman, ' My Children are my Husband's, I never robb'd my Neighbour.' To which her Antagonist replies, ' I never was drunk with Geneva, the whole Market knows I never beat Hemp.' And thus they go on, abusing each other in the Negative. Not but that this Figure may be as successfully managed in the Affirmative; as suppose I were to say, The Author of the TRUE BRITON is a Man of Courage, a great Oeconomist, punctual to his Word, a good Paymaster, a Defamer of no Man, a loyal Subject to King *GEO R G E*, a Lover of his Country, an impartial Writer, and above all, a Person of an unblemish'd Reputation: I would fain know, Whether he would have the Gratitude to thank me for so ample and so just a Praise?

Towards the Close of his last *Friday's Paper*, he presents his Readers with the following Rant: *In Loyalty I will have no Superior; but am ready to die for MY KING, whenever his Cause requires it.* Whereupon I humbly request of him, and his Readers, not to take it amiss, if I appear as zealous for *MY KING*, as he does for *His*.

In

In this Paper, the Writer it seems had so far exhausted his Spirits, that he falls fast asleep in the Postscript; where he says, *When CACAFOGO pretends to disturb us, Notice of his Character shall be given to the Publick in the TRUE BRITON.* Now, according to his own Chronology, his *Spanish Manuscript* speaks of Persons and Transactions at least a Century ago: How then should CACAFOGO pretend to disturb him? Or after defaming the Living, would he calumniate a Ghost? But thus it is, Great Wits have short Memories.

I thank my Correspondent for the following short Letter from the Bath, and should be glad to hear frequently from that Quarter.

S I R,

MY old Master says in one of his Papers, that his private Vices affect no body but himself: assure him from me, they give great Disquiet to his Creditors, and more particularly to,

S I R,

Bath, Aug.

1723.

Your humble Servant,

John Steer.



N^o IV.

The BRITON.

Hic adeo his Rebus, Annulus fuit initium, inveniundis.
Teren.

Wednesday, August 28, 1723.

MY Readers may observe, that I am now come up with, I cannot say mine, but my Country's Adversary: So that they may expect I shall, every Wednesday, take his two preceding Papers to task. But I fear

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the TRUE BRITON has a Design to starve his Antagonists, who write for Praise and Pence, by his *same Samenesses*, and *repeated Repetitions*. Publick Spirit, Patriotism, Pensions, Pains and Penalties, with other popular Cries, without any Argument annexed to them, are the Thorough-Bas to his whole Descant of Scurrility. His Stile likewise is uniform: And he seems (as I have already observ'd) to think, that Irony in Writing, like Pronunciation in Oratory, includes all other Perfections.

But for once, let me advise him to cast off this thin, though coarse Disguise; and not please his Party by halves, who long to hear him speak out. Let him roundly affirm, that a *Popish Pretender* is our Rightful King; that the Protestant Religion is Heretical; that Subjects have no just Claim to Liberty; and instead of saying in his dull Drollery, that the Present Ministers are Wise, and Uncorrupt; that the Present Parliament have had the greatest Regard to Justice in all their Proceedings; and that the People have nothing to fear while his Majesty is upon the Throne: Let him give us Facts which show that the Ministers are corrupt, and unadvised; that the Parliament has proceeded in an Unparliamentary Way; and that the People can never be secure, till the *Protestant Succession* is overthrown.

No one (says the TRUE BRITON) can be so malicious or weak as to imagine here is any Reflection intended upon any Gentleman who has the Honour to be entrusted with the Care of the National Revenue. It would be injurious to suppose that a Censure upon Astrologers would reflect upon Sir ISAAC NEWTON, or a Fest upon Quacks affront a MEAD or a FRIEND. Why will you be at the expence of this unnecessary Civility? Is any one ignorant of your remarkable Candour and Deference to Persons in high Stations, and Offices of Trust? We are sensible the personated Characters in your *Spanish Memoirs* have no reference to any great Man now living; such a Supposition would be equally injurious, as to imagine what the BRITON has ludicrously said of the Author of the TRUE BRITON, should bear hard upon a *Most Illustrious*; or that there is any Similitude between a *Patrician Garreteer*, and a Nobleman inheriting a great Estate. The

The *Exchequer* (to close in with this extravagant Surmiser) must necessarily have the Pretender's Interest so much at heart, that surely it would not surprize any one if they had issued out such a Trifle as 250,000 £. for the Support of his Cause. And where could they have pitch'd upon a more proper Person to transact that Affair, than the late loyal Bishop of Rochester? I hope the **TRUE BRITON** will excuse me for giving the Preference in this Busines of *Remittance* to the Prelate; confidering, his own Party are too well appriz'd of this great Writer's Honesty and OEcconomy to confide in him as a *Banker*.

Every one's general Character (says this sage young Man) *is his best Defence*. My dear Friend, in your *Errata* at the bottom of your next Paper, assure the World, that this Scrap of Wisdom was printed by Miſtake; incur not the heinous Sin of Self-Murder.

The Bill for inflicting certain Pains and Penalties on the late Conspirators, hath given great and grievous Offence to the **TRUE BRITON** and his Correspondents. **CICERO**, in the Time of the *Catilinarian Conspiracy*, having apprehended several of the most eminent Traytors, for the greater Expedition and Security, first imprisoned, and afterwards executed them, only upon a Decree of the Senate. Whereupon **Clodius** (the **TRUE ROMAN**) through his Interest with the Populace, procured a Law to be passed, that all those should be impeach'd, who had put to death any Citizen of **ROME**, without the Judgment of the People, and the Formality of a Trial. The fatal Consequence of this Law, was, the Banishment of **CICERO**, and the Ruin of that Commonwealth the **TRUE BRITON** seems so fond of.

His last *Friday's Paper* begins with this remarkable Piece of Intelligence: *OATHS are at present the common Conversation of all COFFEE-HOUSES, and, what is more extraordinary, of all the TEA-TABLES in Town.* Would not any one conclude from these Words, that Gentlemen and Ladies had universally abandon'd themselves to profane Swearing? That the Fair Sex had taken up the cast-off Vices of *Dragoons*? And that our *Coffee-House* Politicians were become finer Gentlemen than

than the PHARAOH Captains ? But such is our Author's Singularity, that he very seldom means what his Expressions import, an Improvement in Style peculiar to himself.

I am told, notwithstanding his Knight-Errantry in Defence of the Ladies, they will never admit of him as their Champion, till he shews some Regard for *One*, whom the Laws both of Honour and Society oblige him to cherish and protect in an especial manner.

This *Patriot Author* has declar'd, that he shall not vouchsafe to give any Answer to my Papers, because the Remarks in them are only Personal, and such as will more effectually recommend him to his Friends. Indeed, I always took his Friends to be of that Stamp, that the worse they knew his Character to be, the better they would like him. The Associate they value most, and who is fittest for their Purposes, is a Person who is troubled with no Qualms, either of Honour or Conscience. I shall therefore go on, Week after Week, to endear him more and more to his Party ; hoping, if he can have patience to wait a little time, to make him the Idol of all the seditious Spirits in the Nation.

To gratify his Ambition then, What can more recommend this young Accomplice to Men of desperate Fortunes, than to observe to them, that he has no settled Notions of Men and Things ; or (which will serve their turn as well) that he is not ashamed of contradicting himself in the Face of the Publick. One while, he thinks the Punishment inflicted on the late *South-Sea* Directors, too little for their Demerits ; another while, he thinks the same Punishment a Hardship. One Day he applauds the *Whigs*, as the great Assertors of *English* Liberty ; and within seven Days after, he calls them Villains, Plunderers, &c. and says, the *Tories* are the only Persons who act with Honesty.

I agree with the *TRUE BRITON*, that *the Death of QUEEN ANNE left this Kingdom in a more free and happy State than her Accession found it*. And why ? because, after her Death, honest Men were no longer in fear lest the Protestant Succession should be defeated. But I cannot agree with his *Worthy Friend*

A. B.

A. B. who says, *The Roman Catholick Nonconformity may be justly said to be purely Religious.* What judicious Protestant does not know, that their Nonconformity is at least as much *Political* as *Religious*, if not more? And does not their very acknowledging the Supremacy of the *POPE*, record them, as it were, Enemies to a *Protestant King*?

I have been very positive in affirming, that the Writer of the *TRUE BRITON* is (in our vulgar Phrase) the *Ringleader* of the *Jacobites*. I shall now disclose to him, and my Readers, how I came to find out this Secret, even before he commenc'd Author. In order to this, I must observe, that *Seals* and *Rings* have been (and are still) of great Use in the discovering of Conspirators. Many of the *Catilinarian* Conspirators were discovered by this means; several anonymous Letters were seiz'd, which the Senate could make nothing of, till they had accurately examined the *Seals*, In the Time of *ANTHONY*'s Proscription, a certain proscribed *Roman Knight* disguised himself in the Habit of a Slave, and had escaped conceal'd, if the *Ring* he wore upon his Finger, peculiar to *Roman Knights*, had not betray'd him. By a small Token of the like nature, did I find out the Person I now write against, even when under the Disguise of a *Whig*: He has long since worn, and to this Day wears a *Ring* in which is the Pretender's Image; this *Ring* he receiv'd from the Hands of *His KING*; and by it he is (as it were) wedded to his Interests. *Gyes* had a *Ring*, that, whenever he pleas'd, render'd him invisible; whereas the *Ring* of this shallow Politician, reveals himself, and his whole Intentions to every Beholder.



No V.

The BRITON.

*Eupolis, atque Cratinus, Aristophanesque Poetæ,
Atque alii, quorum Comœdia prisca Virorum est ;
Si quis erat dignus describi, quod malus, aut fur,
Quod Mæchus foret, aut sicarius, aut alioqui
Famosus ; multa cum Libertate notabant.* Hor.

Wednesday, September 4. 1723.

I Have effectually recommended the *Patrician Libeller* to his factious, and profligate Friends, the *Forlorn Hope* of the *Pretender* ; many of whom (I doubt not) have by this time, pay'd their Homage to his Ring, which he will one day wish he had never worn : At the same time, I have decyphered his past, and his future Writings to the credulous honest Men ; who might otherwise have gone on in the Mistake of imagining his Honour to be a bold Stickler for the Good of his Country.

Let not my Readers be surpriz'd, that I have taken the *Motto* to his *Monday's Dulness* for my own Use. Had he known the Meaning of it, he never could have thought it proper for his Purpose. He forgets (or never knew) that *ARISTOPHANES* was a very witty, but very profligate Poet ; whom the Opposers of Equity, Justice, and good Government in *Athens*, had enlisted into their Service, and employ'd him to level his Talent of Ridicule against *SOCRATES* ; than whom, perhaps, a better, or more publick-spirited Man never lived in any State. Had the *TRUE BRITON* as great a Share of this Comedian's Wit, as he has of his *Patriotism*, no great and good Man would be able to live in quiet for him.

It is well known to every Youth bred in a Publick School, (an Advantage which this over-grown Boy ne-

ver had) that the Old Comedy degenerated into so infamous a Licentiousness, that it was at last thought necessary to restrain it by Law. And as the Stage in *Athens* stood in need of a Regulation, so does the Press in *London*: and yet, there may be ample Liberty allow'd to every Man of Sense and Honesty, and to every well-meaning Blockhead, to publish his Notions candidly on any Subject which the Writer shall think may tend to the Welfare of a Free People.

To this let me add, that he ends his Week's Labour as he began it; giving the Town another very pat Piece of Raillery out of *Horace*, wherein the Satirist describes just such a wrong-headed wicked Fellow as himself, and concludes him to be stark mad.

Having shewn the TRUE BRITON what an unlucky Choice he has made of his *Motto's*, I shall bestow some Pains in pointing out to him some of the many Absurdities contain'd in his Papers: Remarking first, that his *Motto's* and his *Seditious Homilies* never have any Relation one to the other.

Many Writers have been calumniated by their Adversaries; but surely this is the first Instance of an Author's publishing twice a Week Libels upon himself, partly in Compositions of his own, and partly in Letters from his thrice ingenious Correspondents, which, from the Similitude of Stile, I am apt to imagine may be likewise his own. *Perjurors*, (says his Obedient Humble Servant *H. M.*) and such as procure and suborn them, are certainly the most reprobate of Men. All Mankind should avoid the least Commerce with them, as of Persons infected: There is nothing Base they cannot undertake; and what is worse, but what they will undertake, to satiate their Malice, or promote their Interest, or that of their Employers: I would therefore beg this detestable Vice may be the Subject of your Masterly Satire. A very obliging Request indeed! when it shall be consider'd, that this great Master of Satire has sworn Allegiance to KING GEORGE, and yet employs the Stretch of his weak Abilities to subvert his Government, and to vilify all his Friends and his Ministers: And for what? Why, truly, to satiate his own Malice, or to promote his Interest, or that of his Employers.

The TRUE BRITON, in his Friday's Paper, very solemnly assures us, *that no living Characters are, or can be there pointed at.* A Fortnight ago I should not have rely'd on his Word; but I find this Author has still so much Ingenuity (or so little *Intrepidity*) about him, that he is not insensible of Correction; and that by my wholesome Castigations, he is reduced to a better Temper of Mind, and to some Sort of Condescension to his Superiors. I question not but in a little time I shall make him the best-bred Libeller alive; and that whenever he is inclin'd to indulge his natural Talent of Scurrility, he will hereafter chuse to couch it as harmlesly as may be, in the Epistles of his learned Friend Z. T. As to my Mushroom Performances, as he very ingeniously styles them, there is this Happiness at least attends them, that I am in no dread of their being remember'd hereafter: And my Printer assures me, he sleeps in quiet.

Now, I shall present the Publick with a Specimen of this Writer's Penetration in Natural Philosophy, and his sublime Manner of Thinking, in the following Words: *There have been Grandees only remarkable by their Greatness, and their Greatness has been all without them: They resemble certain fruitless Mountains in some Parts of the World, which I have been in, which produce neither Herb nor Plant. They seem to touch Heaven with their stately Tops, yet serve the Earth for no manner of Use or Benefit at all: Therefore their Sterility makes their Height accurs'd.* This it is to examine only the Surface of Things: It is well known, that barren, high Mountains (as this Traveller calls them) are frequently stor'd with hidden Treasures; with Quarries of Stone, and Minerals of several Sorts; which are Productions as useful to Mankind, in great Cities, as any they reap from the most fertile Lands. Not to mention, that high Mountains do in many Places pour down Waters in abundance to refresh the Valleys: and are *accursed* by no Man, who is not ignorant of the Wisdom of the Creation. As to the Sublimity of this Huge *Simile*, it consists either in talking of somewhat very high, or in its Unlikeness; and a Steeple would have serv'd his turn much better. So that the whole of this Paragraph is, I will not say, a Mass, or a Heap, but a Mountain of Nonsense.

There have been always and in all Governments, some unworthy Persons exalted to Grandeur. The TRUE BRITON is a notorious Instance of this Misfortune incident to Governments; and lest his Ingratitude to the Prince who exalted him should be forgotten, his Correspondent Z. Y. with great Discernment, chuses to libel his honour'd Master, rather than a single Oversight in the present Government should pass unremember'd. What this accurate Writer means by *dumb Authority*, I own is beyond my Comprehension; and it may be coupled with another Elegancy of his, which runs thus: *Private Men oftentimes fall on their Legs.* Have Men in publick Stations then no Legs to support them? Or are private Men only of the *Cat Kind*? Return most Gallant Hotspur from the North; let not your noble Courage be cast down; revisit this Metropolis, the Seat of your Renown; disband your *Alphabetical Correspondents*; comfort your desponding Friends; and renew that bold Spirit of *Patriotism*, which first endear'd you to them: And perhaps your Writings, perishing as they are, may survive your self.

Mr. Z. Y. says, *Princes* (to which let me add *Authors* likewise) *should make a strict Enquiry into the Abilities of those they employ; they should not suffer themselves to be led by Occasion, but take for their Instruments such as are able, not such as stand next, or first offer themselves.* I can no ways account for the Patrician's Choice of his Journeymen, unless (as a late Author says to his Antagonist) he acts upon the Principles of Humility, and in Imitation of a *Roman Custom*, that when a Consul triumph'd, he suffer'd a Slave to ride with him in his Chariot.

This Paper is the first wherein the TRUE BRITON makes any Profession of Religion; and here, indeed, he turns a Compiler of *Litanies*, and presents us with the following *Collect*: *Lord! turn away from all States an Evil, which is the Cause of so many other Evils! Deny not Sovereign Princes that Spirit of Conduct which is fit for them to govern by! Give them Understanding to counsel themselves well, and to chuse their Counsellors as they ought.* Amazing Change! The President of the *Hell-fire Club* takes up the Chair of the Preacher; and

no doubt Religion, enforc'd by the exemplary Life and Character of the TRUE BRITON, must have a mighty Weight upon the Minds of all pious, and well-disposed Persons.



No. VI.

The BRITON.

Rudis indigestaque Moles. Ovid.

Wednesday, September 11, 1723.

THE TRUE BRITON seems, of late, to have utterly and shamefully abandoned the *Care of his Dear Country*, and to have turn'd it entirely over to the Vigilance of his obliging Correspondents; a *Nameless Crew* of Scribblers, whom he marks for his *Own*, as the Country People mark their Sheep with *Two Great Letters*. Amongst these Animals, Z. Y. bears the most singular Mark of Distinction; and by the Oddness of it, one would imagine, the Creature is vain of his Badge, and thinks there is Wit and Humour in the *Fag-End* of an *Alphabet*. If the Patron of these Starvelings of the Press has a more Favourite Journeyman undignify'd, he may lavish yet more Wit and Humour upon him by Ennobling him with the superlative *Oddity* of an &c.

I have all along wonder'd how the *Coffee-houses* can have the Patience to bear with a Succession of *Half-Sheets*, fill'd with frivolous Declamation, dull Repetition, Common-Place Topicks, gross Prevarication, incorrect Thinking, improper Diction, Tinsel Rhetorick, and false Grammar; in a word, with a meer *Grub-street* Paper, fit only to amuse Porters and Draymen, over Ale and Tobacco in a *Cellar*. But such is the de-
C 2 praved

praved Taste of the Age, that Impudence, Calumny, and Sedition, (how clumzily foever express'd) pass for Wit and Spirit, with all those, who seldom read but in a *Coffee-house*.

This Consideration put me once upon resolving to undergo the Fatigue of culling out the most choice and remarkable *Dulnesses*, which give so great a *Weight* to the Performances of this Author: But I must confess, my Resolution flagged under the Load; and I quitted my Design, when I had transiently view'd his plentiful Magazine of Lumber; the Tenth Part of which (with the Addition of proper Remarks) cannot be pack'd up in Ten Sheets. Nevertheless, for the Instruction (or at least, for the Shame and Confusion) of his ignorant Admirers; I shall lay before them (referring to the particular *Paragraphs*) a few Samples of uncommon Ingenuity, as they lie dispersed through his last *Monday Seven-night's Entertainment*.

Paragr. 5. *If he casts but a superficial Eye on the lofty Flights of the Favourites of Princes, how in effect they manage All the Reins of the Government, though their Masters sit in the Saddle, &c.*

Were it not, that this is a solid *Block* of well-compacted *Nonsense*, on which a Critick might employ a whole Page in *Folio*; I could shew my Friend (whom I take to be somewhat dull of Apprehension) that by the Phrase of a *superficial Eye*, an intelligent Reader will see with *half an Eye*, that he has but a very *superficial Knowledge* in the *Use of Words*. To pass over this; certainly we cast an Eye *up to* (not on) the *lofty Flights* of any *High-Flyers*, whether *Favourites*, or *Falcons*, or *Jack-daws*. But then this Amendment will produce another *Impropriety*: For, we do not cast a *superficial Eye up to* any great Height: Therefore, he had as good stick to *on*; and then, *Lofty Flights* need only to be taken for a *Surface*, or something that lies level to, or a little above or below, the Eye: and thus, so much of the Sentence may pass for *English*. Next, comes the Prince (or Master) *sitting in the Saddle*; and his *Favourites*, *managing all the Reins of Government*. How, then, shall we dispose of these managing *Favourites*? *Are they on Foot? or on Wing, as is intimated in lofty Flights?*

Flights? Or is the Prince's Horse to carry double? But there is yet another Difficulty: *All the Reins of Government* implies more than one Horse, one Bridle; and consequently more than one *Saddle*. How, then, shall we do to mount our Prince on more Horses, or to seat him in more Saddles, than one at a Time? This is a sad Plunge; and I fear there is no Possibility of getting out of it, at a less Expence than by allowing the Prince a *Coach and Six*; which is the proper *Metaphorical Equipage*, when we speak of *All the Reins of Government*. Thus we not only get out of the Mire, but improve the Thought: For the Prince may still *fit in the Saddle*, as was at first intended; and be *Postilion to his own Coach*; and (which is to our Purpose) imagine, he drives, while he is, in reality, driven by his Ministers; whom we have now an Opportunity to seat in the *Box*: And then, it will be manifest to every Reader of the meanest Capacity, that these Favourites have the *Whip-Hand* of their Master. It may indeed be objected, that there is nobody all the while in the Coach: But we must not *unhorsē* the Prince, unless he takes a Fancy to *fit in his Coach upon the Saddle*; and then, our Observation upon Court Favourites will be as well explain'd, whether these saucy Varlets drive their Master before them, or drag him after, thro' all the dirty Roads, they please.

Paragr. 6. *Their Integrity must now retire to give place to their new acquired Fortune; and their too rank Preferment stifles their Honesty; so that ever after, as Courtiers, they must aim only to advance their own narrow Interest, and blow up some short-liv'd Sparks to warm their P R I V A T E Fingers, out of the P U B L I C K Ashes of their ruin'd Country,*

Their Integrity must now retire, to give place to their new acquired Fortune: What a *Circumlocution* is here, to bewilder a little Common Sense! Suppose Z. Y. had been more sparing in Words, and had only said; *Their Integrity must now give place to their Ambition?* But then, he would not have *cut a Figure*; and we should have lost the lively Representation, of *Madam Integrity* dropping a *Curtesy*, and modestly retiring out of the *Courtier*, *to give place to the Haughty Mademoiselle New-acquired*

acquired Fortune ; who (we may imagine) makes her Entrance in a monstrous Hoop-Petticoat, giving a loud Crack with her Fan ; and crying, *Out you Dowdy*, to the old-fashion'd Matron. *And their too rank Preferment stifles their Honesty* : Here I am at a loss to know, whether *Rank* alludes to Smells, or to the Luxuriancy of any Kinds of Herbage, or to both : Wherefore Impartiality requires, we should allow the Writer to chuse for himself. First then, as to Smells : *Preferment* is offensive to the Nostrils of a **TRUE BRITON** ; *Honesty* stops her Nose at it ; *out upon this filthy Lucre*, she cries ; she gasps after Poverty ; she expires ; she is stifled. But then, does not *Preferment* always imply somewhat of *Exaltation*, or a rising from a lower Station to a higher ? And, are we not usually freer from noisome Stenches in proportion as we ascend ? So that the Allusion to Smells must be given up ; unless this Gentleman will ingenuously own, that he by Experience knows, the highest Apartments to be (Figuratively speaking) *too rank Preferments*. Now as to rank Growths. Here *too rank Preferment* is a great Plenty of thriving Weeds, which stifle (or over-run, or choak) the Corn, *alias* the *Honesty* of the Courtier : Or, otherwise, *too rank Preferment* is a rich *Pasture*, or a Field of *Clover*, (for Courtiers have lived in *Clover*, Time out of Mind) and the little Dwarf *Honesty* (like *Tom Thumb*) is lost, is bury'd, is stifled, in the Grafs. Lastly, if he contends for a two-fold Allusion ; we may take this un-favoury, and over-luxurious *Preferment* for a Thicket (if I may be indulg'd a little in Metaphor) of *Hemlock*, and leave the *Honesty* of Courtiers to be doubly smother'd in it. *So that ever after, as Courtiers, they must aim only to advance their own Interest* : Even here, if my Friend aims at *Propriety*, he is wide of the Mark : But I grow impatient to come to the Close of this labour'd Period. *And blow up some short-liv'd Sparks to warm their PRIVATE Fingers, out of the PUBLICK ASHES of their ruin'd Country*. Or I am very much mistaken, or our *Spark* has, by this one Puff, *blown himself up* for a Writer. It is a *Bounce* of Oratory, sufficient to make the most Lethargick Readers start : And yet seriously consider'd, what sublimer Image does this

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Flatulency of Diction convey to a Man in his Senses than that of a poor Apple-woman, sitting at her Stall in a sharp Frost, and warming her Fingers over a Pan of Small Coal?

Paragr. 10. Such as have a Regard to Honesty would not precipitate themselves into Publick Affairs, and stand gaping like greedy Camelions, to be puffed up with the tainted Air of haughty and luxurious Courts, where Interest can scarcely be preserv'd (unless by Miracle) without a Shipwreck of Conscience. Here we have precipitate Men, standing with their Mouths wide open, in the midst of Publick Affairs; Camelions puffed up with tainted Air; Haughty and Luxurious Courts; a Shipwreck, and consequently a Sea; two Passengers, Interest and Conscience, adrift on Shipboard; one of which (without a Miracle) must perish in the Storm. Never, sure, did any Painter assemble such an exquisite Medley of Figures into one little Table! And authorized by so great a Master of Composition, it will be no monstrous Catachresis, if I say, this Piece of a Sentence is a Camelion, puffed up with the most hungry and refin'd Air of Nonsense.

But, were I to dwell upon the remaining Absurdities that lie before me, I should tire myself, as well as my Readers. Wherefore I shall only transcribe some of them, and leave every one at liberty to criticize for himself.

Paragr. 11. What then shall we say of those portentous Meteors, which sometimes blaze in that superior Orb, and like noxious Exhalations drawn up by the wanton Beams of Favour, from the Slime and Filth of the World, presage more Calamities, than a Comet, to those Nations in which they appear.

Paragr. 12. Insolent Giants! that combat with display'd Colours, the Authority of Fundamental Laws, and all Methods of Justice! who in the Government of a State, produce Designs, form'd for its Ruin, and fatten upon the Vitals of exhausted Provinces! To compleat his Rage against these Miscreants, who fatten upon gutted Provinces, he shold have called them **Hottentots in Politicks.** Paragr.

Paragr. 13. *Princes and Great Men are born oft-times with excellent Qualities, and are like calm and Halcyon Seas, fill'd with Riches and Power, that might do good to all the World, if the Winds would but let them flow gently, according to their own Nature.* I cannot help observing, that the Seas owe much of their Riches, and almost their whole Power of doing good to all the World, to the Winds. And that without the Winds, these calm and Halcyon Seas would stagnate, and we should all (Islanders more especially) be poison'd in a short time. *A Swarm of Flatterers (meer Insects bred out of Putrefaction by the Warmth of Royal Sunshine!) that under the Umbrage of Adorers, make themselves Masters, &c. Nay, their Revenues and Incomes, are but Tinder to Debauchery, and Supplies to Riot.*

Paragr. 14. *Insufferable Grandees, who wreak their Private Spleens with the Hands and Arms of their Masters.* 15. *And make their Vices the only Rondels whereby they mount the Ladder of tow'ring Preferment.* And thus out of one Epistle, have I collected a lumping Pennyworth of *Rank Weeds in Flower.*



*All Things we dare ;
But would not willingly offend the Fair.*

Hannibal's Overtbrow.

Wednesday, September 18. 1723.

I Shall say nothing concerning the two following Letters, their good Sense will sufficiently recommend them to every judicious Reader.

S I R,

SIR,

R Eading in the TRUE BRITON the *Petition of the rich unmarried Women of Great Britain to the Honourable House of Commons*; I was at first deeply affected with the Complaints of those tender Creatures, whose slightest Inquietudes give me a sensible Concern, for their being thrown into a terrible *Confarnation* to hear that the Parliament had so little consider'd the Delicacy of their Natures, as to *oblige them to so unusual a Thing as Swearing*. Whereupon I was determin'd for the Sake of myself, as well as of the Ladies, to justify the Proceedings of the House of Commons, (wherein as a Member I was concern'd) at the same time that I shew'd how groundless their Causes of Petition are, and what an ungrateful Return they have made to a Set of People who have always shewn themselves the most forward in a *Publick*, as likewise in a *Private* Character, to adjust and make easy their Affairs.

In the first place you declare, that you are not sensible that you have been guilty of any Actions or Expressions that can bring you under a Suspicion of *Disloyalty to the Government*. Misses, for Shame! who taught you to tell such horrible Fibbs? Then you say, that you have rais'd and lower'd your Heads, have shew'd your best Cloaths and Airs on Birth-Nights, &c.

It is remark'd by all the Historians I have ever read, that in all Governments, and in all Ages, you delighted in frequent Variations of your Dres: Neither do I find they reckon'd it boded Harm, or Good to a State, any more than the Prognostications of the late ingenious Mr. PARTRIDGE. As to your *shewing your best Cloaths and Airs on Birth-Nights, &c.* this is so fallacious a Method of proving your Loyalty, that you are meer *Latitudinarians* in this respect; for it is my private Opinion, that there is not a Prince of whatever Religion, Policy, or Colour, from *Lapland* to the *East-Indies*, but to whom you would make the same Oftentation of your Allegiance.

The next Complaint you make, is indeed so very vulgar, that I was surpriz'd that the *rich unmarried Women of Great Britain* should think it any Hardship, that the

the Parliament would not permit them to wear *Callico* for their *Under-Petticoats*. The waiting Gentlewomen prevail'd upon you to insert this Complaint. And was I not afraid of carrying you too far into the abstruse Subject of Trade, and how much of late Years it is advanced; I could make you sensible, that you ought to have been ashamed long ago of standing in need of the Interposition of the *House of Commons*, to prevent you from demeaning yourselves so much, as to wear so uncostly a Dress as *Callico*.

You would mightily oblige me by letting me understand what important Alteration in the *Cut of your Sleeve* at present takes up your Time; that I may be better qualify'd to judge, whether such an Innovation in your Gown will make the World Reparation, for the Loss of your keen Debates, and learned Enquiries into the *Pope's Authority*, or the *Distinctions of Indefeasible, Hereditary, and Parliamentary Right*.

In the next Paragraph you appear in Character, and roundly tax us with an inequitable Procedure to load you with double Taxes for *Disaffection*, since *Loyalty* does not qualify you for the Profits of State Offices: And then very Womanly expect a Consideration, for the Trouble we put you to in *Swearing*: (v.i.z.) That you may be impower'd to send *Parliament-Women* to the *House*, or at least that one of the *Secretaries of State* may be of your Sex; or to come in for a Share in the Posts of the Army. In the first place, it has been a Usage, Time out of Mind, observ'd by the *House of Commons*, to reject Petitions, when the Petitioners would make their own Terms: But considering that you are *Lady-Petitioners*, we should readily comply with your small Request of being admitted into the *House of Commons*; but we have resolv'd (ever since the Accession of KING GEORGE) that none but Manly Spirits should have a Place there.

I should not much oppose a Lady's being one of the *Secretaries of State*. Your Dexterity in Intrigues, and deep Insight into the Nature of Man, must needs qualify you for such a Post; but notwithstanding, I can't help thinking, there are several Places in the *Wardrobe*, or *Heralds Office*, would better suit your Inclinations.

As to your desiring *Posts in the Army*: This is the most reasonable Request I have yet met with; nor surely could the *House of Commons* have the Cruelty to reject a Petition so natural to the Sex. The brisk embroider'd Officer, ingratiates himself into your Favour, with so many Charms transcending the more unornamental Part of Mankind, that I do not wonder you would all transform your selves into Captains and Colonels; spreading your gaudy Colours, and stretching your Conquests far and near.

*What Hero could behold, secure from Pain,
The Martial Nymph; leading her Scarlet Train,
The Terrour, and the Grace of George's Reign?*

Though be pleased to observe, Ladies, that how great soever the Renown of *Amazons* hath been for Feats of Chivalry, few of them have been remarkably chaste or virtuous.

In what follows you touch us in the tenderest Point; that *this House has often been Petitioners to your selves, &c.* This moving Remonstrance could not fail of overpowering our Virtue, if you were to attack us singly: But that I in a private Capacity may atone for the Ungallantry of my Brethren; all the *Projects* of our *Cabals*, nay, all the *Secrets* of the Privy-Council, I will be sure to inform you of; provided you'll promise not to say a Tittle of it to the Men: which I hope will be some Consolation to you, for being deny'd such agreeable Posts. *NB.* I'll leave to the Gentlemen of the Army to apprise you of all the Duels before they are fought.

After so soothing a manner as you insinuated our Ingratitude in the foregoing Paragraph, who could imagine that in the next you should threaten to renounce us entirely, and live still *Rich Unmarry'd Women*, to punish us so severely for not making you *Captains, Privy-Councillors, or Parliament-Women*. If you should anger us so heartily, that we should take you at your Word, it would occasion a much more *Humble Petition*; viz. That our *Honours* might be appeased, and that you would desire to know no *Secrets* but those of a Husband. But I have not so often *flung my self at your Feet with Vows*

Vows and Protestations, but I must be a little acquainted with your Stile of Speaking ; I am persuaded you were not serious, or perhaps you had been out of humour with all Husbands, by reflecting that one of the first Quality had conferr'd no other Benefit of Marriage on his Wife but that of a Title ; and had left her abandon'd to the Solitude of a Country-Life, whilst he liv'd in Town a Prostitute to all the Vices of the Age.

We cannot possibly indulge you in your usual Way of *Protesting* and *Vowing* : The Vows of a Lady are no more to be regarded, than the Oaths of some Patricians ; your tender *Consciences* can be secured by nothing, but Swearing ; and can you blame the Legislature for taking the only Means of making you their own ?

Now I have gone through your Petition, which is the very first Time I ever had the Courage to confute the Ladies ; give me leave to subjoin some Reasons to make you sensible, how much you are indebted to the Legislature.

Did they not for a long time suffer you to entertain your selves under Cover at the *Masquerades* ?

Did they not afterwards suffer you to enjoy the same Privileges at the *Ridotto's*, with the additional Pleasure of shewing your Faces ?

Have they not most of them been Subscribers to your Favourite Amusement, the *Opera's* ?

Have they not order'd that the Fifty new Churches should be finish'd with all possible Expedition ; for it is no Inconsistency, that the *Nymph* who revels by Night, should desire to pray by Day ?

Have they ever laid any Taxes on you for wearing of *Hoops*, *Diamond Necklaces*, *Clock'd Stockings*, and *Tassel'd Garters* ? No. Then are not you the most abandon'd to Ingratitude, to utter your Upbraidings, not only in Petitions, but amidst all the Female Cabals of the Town ; when you can't deny you receive all these Blessings from them ?

I am, Sir, Yours and the Ladies.

Sept. 10. 1725.

Humble Servant,

Commoner.
SIR,

SIR,

I Congratulate you upon your Success, and thank you for pulling off the Mask of the **TRUE BRITON**. He appears now no less than a determin'd *Jacobite*, and consequently an Enemy to the Religious and Civil Rights of his Country. Neither am I surpriz'd to find him so, since he is one of the few, who (should Popery and Arbitrary Power be introduc'd into this Kingdom) have neither Religion nor Property to lose.

If we consider this Noble Author, his *being a Jacobite* will easily account for all he says. As for Example, when he complains of the Passing of Bills to inflict Pains and Penalties, it is to me a very great Proof of the Necessity of such a Bill: *For he is a Jacobite*. So when he complains of the Number of Forces we have in Pay, it is no more than saying, that he thinks it impossible, while we have such an Army, to bring in the Pretender: *For he is a Jacobite*. Does he find fault with the present Ministers, or give Advice for the chusing of New Ones? This too is to be accounted for *by his being a Jacobite*.

This Author is so very fond of that trite Saying, that it is he who applies, not he who writes, that makes the Scandal; that he is for ever repeating, and his Correspondents echoing it back again. He seems also to take a great deal of pains to make us believe that he means nothing at all by his Writings: That he proves nothing but his Ignorance, most People will readily agree to; for surely no body but one lost to Shame and common Sense, would tell his Readers that our Trade is languishing, and our Credit falling, at a Time when the *Land-Tax Money* has been advanced at *THREE per Cent.* and *South-Sea Bonds* are reducing to *FOUR per Cent.* But such is the Candour of these Authors; they do not represent Things as they really are, but as they wish them to be; and then abuse the **KING** and his Ministers, for Facts and Consequences which they themselves have invented.

Let Ministers act ever so zealously for the Service of their Country, some People will always find room to abuse them, either by mistaking their Views, or misrepresenting

presenting their Actions: And surely that Minister would be very unfit for his Post, whose Actions could be accounted for by such shallow *Politicians*, as the **TRUE BRITON**, and his Admirers. But say they, It is necessary to keep People upon the Watch, lest we should have evil Ministers some time or other; which is, as if a Man should alarm a House in the Dead of Night, and when he has raised the People, bid them take care of Fire, for that such things have sometimes happen'd.

But since this Author has had Assurance enough to call himself sometimes an *Old Whig*, in order to abuse more successfully, give me Leave, who am an *Old Whig*, to return, not only my Thanks, but those of every *Whig* (old or new) in **GREAT BRITAIN**, for what was done last Session of Parliament. It is what, to the eternal Honour of the present Ministers, will be always gratefully remember'd by every honest **BRITON**. Every one may call to mind, after the Death of the late **QUEEN**, the Discontents occasion'd by the Impossibility of bringing high Offenders to Justice. What then do we not owe to those Ministers, who, conscious of the Up-rightness of their Intentions, have dared to put it in the Power of the Legislature, not only to call to Account, but effectually to Punish bad Ministers? Such a *Publick Spirit* as this in **OLD ROME**, would have been rewarded with Statues.

I am yours,

Sept. 4. 1723.

Manley.



The

N^o VIII.*The BRITON.*

— *Good Name in Man or Woman,
Is the immediate Jewel of their Souls.
Who steals my Purse, steals Trash ;
But he that filches from me my good Name,
Robs me of that which not enriches him,
And makes me Poor indeed.* *Shakespear's Othello.*

Wednesday, September 23. 1723.

THE R E has scarce been publish'd a seditious Libel since his Majesty's Accession ; but immediately some Person of great Quality or Distinction is nam'd for the Author : As if, People thought an Illustrious Name, like the Image of a Monarch, dignify'd the basest Metal. The sublime Scribblers of the TRUE BRITON have made use of this Artifice, to calumniate a young Nobleman ; and to give (as they imagine) a Sanction to Treason. Injur'd Innocence claims the Protection of every honest BRITON ; I shall therefore, in this Paper, clear this great, and good young Man, from so foul a Charge, as that of Ingratitude to his Prince, and Libelling his Friends, under the specious Character of a TRUE BRITON. I think there needs no other Proof to demonstrate that this Nobleman cannot be concern'd in writing this seditious Paper, than by considering the *Preamble* to his *Grace's Patent* ; I mean the *Preamble* to that Patent, which was given him by his Majesty KING GEORGE ; which in the printed English Translation is as follows :

D

AS

AS it is the Honour of Subjects, who are descended from an Illustrious Family, to imitate the great Examples of their Ancestors; We esteem it no less our Glory, as a King, after the Manner of our Royal Predecessors, to dignify eminent Virtue by suitable Rewards. It is on this Account, that We confer a new Title on our Right Trusty and Entirely Beloved Cousin, PHILIP, Marquiss of WHARTON, and MAMESBURY: Who tho' he be born of a very ancient and noble Family, wherein he may reckon as many Patriots as Fore-Fathers, has rather chosen to distinguish himself by his Personal Merit. The British Nation, not forgetful of his Father lately deceas'd, gratefully remember how much their late Invincible KING WILLIAM the Third, owed to that constant and courageous Afferter of the Publick Liberty, and the Protestant Religion. The same extraordinary Person deserv'd so well of Us, in having supported our Interest by the Weight of his Counsels, the Force of his Wit, and the Firmness of his Mind, at a Time when our Title to the Succession of this Realm was endanger'd; that in the Beginning of our Reign we invested him with the Dignity of a Marquiss, as an Earnest of our Royal Favour, the further Marks whereof we were prevented from bestowing on him by his Death, too hasty and untimely for his King, and Country. When we see the Son of this great Man, forming himself by so worthy an Example, and in every Action exhibiting a lively Resemblance of his Father: When We consider the Eloquence which he has exerted with so much Applause in the Parliament of IRELAND; and his Turn and Application, even in early Youth, to the most serious and weighty Affairs of the Publick: We willingly decree him Honours, which are neither superior to his Merit, nor earlier than the Expectation of our good Subjects.

Know ye, &c.

I should think the bare Reading of this Patent, sufficient to refute the above-mention'd Calumny. What Patriot Ancestor of the WHARTON Family, ever signall'd himself as an Advocate for Arbitrary Power, or as an

an Enemy to the Protestant Religion ? and has not (as his Majesty stiles him) *Our Right Trusty and Entirely Beloved Cousin PHILIP Marquis of WHARTON and MALMESBURY* distinguish'd himself by his personal Merit ? Let his Behaviour when in *Ireland* evidence the Truth of this Assertion. When this young *Lord* went over thither, the Roman Catholick Interest was very powerful there ; but he, by his Eloquence and steady Adherence to the Protestant Cause, greatly contributed to crush and subvert the wicked Designs of the *Non-juring* and *Popish Malecontents*. What Patriot ever discover'd a warmer Zeal for the *Hanover Succession* ; or behav'd himself (at, and before the Time, this Patent pass'd) more like a Patron of Liberty, and a dutiful Subject, than this injur'd *Peer* ?

Can any one believe this Man to be the Author of the *TRUE BRITON*, when that Writer says, the late Bishop of *Rochester*, under the fictitious Title of the Bishop of *Tortosa*, was prosecuted, for *advancing this damnable Heresy, that Two and Two make Four* ? Is it then so very clear, that to introduce the Pretender (which was the Crime alledg'd against him) is for the Interest of this Nation, as demonstrably as the most obvious and self-evident Proposition ? Or is not the *Orthodoxy* of settling a *Popish Prince* upon a *Protestant Throne*, at least as evidently detrimental to a *Protestant Nation* ; as some ironically infer the *Heterodoxy* of assenting to so difficult a Paradox, as that Two added to Two compleats the Number Four, would be destructive to *Arithmetick* ?

This Hireling Scribler (who would skreen himself under the Character of one of our most promising young Noblemen) says in one Place, *That we are at present equally secure in our Liberties and our Properties ; No pretended Power is set up ; No Encroachments are made on our Constitution : We enjoy our Parliaments in Freedom ; our Properties are all guided by the strictest Rules of our Laws, &c.* But it seems, this Wit had forgot the Compliment he paid this present Parliament in another Place ; where he says, *That they suspend, for the Space of one Year, those Laws of Liberty, which are the greatest Security the British Subjects can boast of.* Was the late *Marquis of WHARTON* remarkable for such

Inconsistencies? Was He wont to conceal his Sentiments by so poor a Method, as to intimate, that the courteous Reader should understand his Words in a Sense entirely different from what those Words always imply? Who knows not that his Expressions were bold, open, and manly, and that He was not afraid of being understood? Did he ever count the Enemies of his Country amongst his Friends? Or ever stoop so low as to dissemble Friendship with Traytors? He was, throughout his Conduct, the same strenuous Afferter of our Laws and Liberties. And is it with any show of Candor to be imagin'd, that his immediate Descendant should be industrious to cast a Cloud over the Actions of his Great Fore-fathers; and to appear the first and foremost in the List of Libellers, as an Advocate for such Principles as his Father, while he liv'd, oppos'd? This is not even to be suppos'd by a Man of less Confidence than the **TRUE BRITON**: When we are assured, by the express Words of the Patent, that *We see the Son of this Great Man, forming himself by so worthy an Example, and in every Action exhibiting a lively Resemblance of his Father.*

Besides, the Patent vouches for the early Eloquence of this young Nobleman in *Ireland*: And I challenge any of my Countrymen to shew me one Sample of Oratory, (unless such as I have lately pointed out) in the Productions of the **TRUE BRITON**. I might likewise ask this obscure Wretch, whether the late *Marquiss of WHARTON* was an Enemy to Toleration? Or whether he imagines any one will believe that his Hopeful Son could be concern'd in those Papers against the Quakers Bill, when his Name is not enroll'd amongst the *Protesters*?

But not to dwell too long upon confuting these Absurdities: The Man who can imagine, that this most noble Peer, who was educated under the Eye of his Father, and who, from his Childhood up to his Youth, was a most dutiful Son to his Illustrious Parent, and who now possesses so ample a Paternal Estate of Inheritance, should go contrary to all the Maxims of his Sire; the Man (I say) who can imagine such Inconsistencies, may as well call his Grace a *Pretender to the Noble Blood and Virtues of his Ancestors.*

To

To the Author of the BRITON.

Good Mr. BRITON,
 I Am inform'd that the Writer of the TRUE BRITON
 intends to transcribe the whole History of Doctor
 HOWELL, and most of the remarkable Speeches made in
 the Reign of King CHARLES the Second. Now, Sir, as
 I am a poor Bookseller, and promise my self a considera-
 ble Profit from the Reprinting of those Things, I would
 beg the Favour of you to expose this unfair Method of re-
 tailing my Property, which we of the Trade call
 PIRACY.

I am, Sir,
 Your Impoverish'd Humble Servant,

TIM. FOLIO.



N^o IX.

The BRITON.

Luxuria incubuit, victumque ulciscitur Orbem. Juven.

Wednesday, October 2. 1723.

A Mong all the Vices destructive to Society, Luxury
 seems to claim the Preheminence; every luxurious
 Man is by Habit and Constitution an Enemy to his
 Country: But as Circumstances aggrandize or lessen
 every Virtue and Vice; this Evil, differently circum-
 stantiated, is more or less pernicious. The Luxurious
 Rich Man, whose Expences exceed not his annual In-
 come, is less dangerous to Society than the Luxurious
 Spendthrift; and the Luxurious Spendthrift Nobleman,
 is still more to be fear'd than the Luxurious Spendthrift
 Commoner. I shall consider in these different Lights
 the various ill Consequences attending this too fashio-
 nable Mischief.

The chief Ill attending the Luxury of a Provident Rich Man, is the Influence of a Bad Example; the State has little to fear from his indulging himself in his Pleasures; Ease, Quiet, and the Gratification of his Appetites, include his whole Ambition: Nay, it would be going out of his Way, to intermeddle in Affairs of State; which would destroy that Tranquillity he so earnestly covets. *Lucullus* had Quails in his Pens, when they were no where else to be had in *Rome*; and what Detriment was this to the *Roman* People? Or how was the Community endanger'd from the Niceness of his Palate? It may be objected, Luxury effeminate a Man, and renders him unfit for Fatigue, or the Prosecution of any great and glorious Action: I allow it; but this Objection only proves him to be a Person negatively ill, and places him among the Number of Insignificants; a Set of Men not the most dangerous to Society. Nay, I may add, he is in some degree beneficial to his Country, since the Circulation of his Wealth is a Support to several pains-taking and industrious People.

The Number of Luxurious Spendthrift Commoners, is in a great measure owing to the Politeness of this Gentleman-like Age; when People of small Fortunes look upon it as beneath them to employ their Little in a trading Way, and imagine a Profession takes from the Character of a Gentleman. Learning has been long so very unfashionable among the polite Part of the Town, that I am no ways surpriz'd at the general Contempt it meets with at present.

When a young Spark, with a warm Imagination and a light Purse, (just freed from the Discipline of a College, or perhaps a School) sets up for Man; the Glare of the World immediately attracts him; and the Charms of Equipage, fine Cloaths, Assemblies, Opera's, Masquerades, and Ridotto's, are infinitely preferable to the Fatigue of Business, or a severe Application to Books. The young Gentleman is taken in the Toil, and how shall he get clear of it? If he has the Misfortune to be endow'd with fine Parts, it facilitates his Ruin, and is an additional Grievance to his Country. Those Talents which he might have employ'd (with right Application) for the Service of Mankind, make him run riot in Extravagan-

travagancies, and hurry him into Wickednesses unknown to the Luxurious of a more phlegmatick Constitution. What must be the Consequence of this Bravery and Elegant Way of living? The Year runs on, but the Year's Income will not defray the Expence: It is now too late to have recourse to Busines; the little Knowledge he set out with, is forgot: An impoverish'd Beau, with his embroider'd Coat out at Elbows, is a Jeſt even to Mechanicks.

*Non erat hac facie miserabilior Creperejus
Pollio, qui triplicem Usuram præstare paratus
Circuit, & fatuos non invenit.*

JUVEN.

Life, and its Elegancies (if possible) must be supported; and it is too late at this Time of Day to say they shall be continu'd by honest Means; the Necessity of the Times must be comply'd with; and in all Probability, this Youth, in the Bloom of natural Honesty, must sacrifice his Integrity for Subſtance: His generous Spirit disdains to associate with common Highwaymen and Robbers; but alas! his Case is very little better; honest Men must be calumniated, and Villains defended: One Day he must plead for the Divine Right of Arbitrary Power, and another, revile the Administration of the most upright Governors: Chains, Prifons, Dungeons, are Things desirable, when compar'd with this ſlavish Servitude of the Mind; a Servitude more intolerable to Britons, than to any other People, because their Liberties are ſecur'd by the Laws, and no one can deprive them of their Freedom but themselves.

What Danger muſt the State be in from the Forces of these Desperado's? Every Commotion, every Insurrection is a Benefit to them, their Circumstances can never be worse, and they may possibly retrieve their ruin'd Fortunes by the Plunder of their Country; in ſhort, every Community ought to dread theſe young Bravo's as a ſtanding Militia of Traytors.

But, the moſt dangerous Enemy to Society is ſtill behind; one luxuriouſ Spendthrift Nobleman is more deſtructive to a State, than a large Number of profuſe Commoners. His Quality, the Merit of his Fore-Fathers, and his Seat in Parliament, enable him to do

more Mischief than possibly can be done by Persons in private Life. The late LORD SHAFTSBURY has admirably describ'd the Circumstances of this unhappy Patrician, in the following Words.

“ ‘Tis easier, I confess, to give Account of this *Corruption of Taste* in some *noble Youth* of a more sumptuous gay Fancy; supposing him born truly great, and of Honourable Descent; with a generous Free MIND, as well as ample Fortune. Even these Circumstances themselves may be the very Causes, perhaps, of his being thus ensnar'd. The Elegance of his Fancy in outward Things, may have made him overlook the Worth of *inward Character* and *Proportion*: And the Love of Grandeur and Magnificence, wrong turn'd, may have possess'd his Imagination over-strongly with such Things as *Frontispieces*, *Parterres*, *Equipages*, trim *Varlets* in party-colour'd *Cloaths*; and others in *Gentlemen's Apparel*. Magnanimous Exhibitions of Honour and Generosity! In Town a Palace, and suitable Furniture! In the Country the same; with the Addition of such Edifices and Gardens as were unknown to our Ancestors, and are unnatural to such a Climate as *Great Britain*.

“ Now, which of these Articles can be retrench'd? Which Way take up, after having thus set out? A Princely Fancy has begot all this, and a Princely Slavery, and *Court Dependance* must maintain it.

“ The young Gentleman is now led into a *Chace*, in which he will have slender Capture, tho' Toil sufficient. He is himself taken; nor will he so easily get out of that Labyrinth, to which he chose to commit his Steps, rather than to the more direct and plainer Paths, in which he trod before. Farewel that generous proud Spirit, which was wont to speak only what it approv'd, commend only whom it thought worthy, and act only what it thought right! *Favourites* must be now observ'd, little *Engines* of Power attended on, and loath-somely caref's'd; an honest Man dreaded, and every free Tongue or Pen abhor'd, as dangerous and reproachful. For till our Gentleman is become wholly prostitute and shameless; till he is brought to laugh at *Publick Virtue*, and the very Notion of *Common Good*; till

“ till he has openly renounc’d all Principles of Honour
“ and Honesty, he must in good Policy avoid those to
“ whom he lies so much expos’d, and shun that Com-
“ merce and Familiarity which was once his chief De-
“ light.

Thus far my *Lord SHAFTESBURY* : Now let us suppose this unhappy young Man takes the other Side of the Question, sets up upon the Patriot Scheme, runs Riot against the Court right or wrong, and abuses the Ministry at a venture. In this Case his Condition is still more deplorable than in the former ; every paulyry Scribler and Libeller (the Inhabitants of Goals and Garrets) must be sought after, and employ’d about this dirty Work ; the *Gown* of Humility must be worn for Life ; and his Grace, perhaps, become an humble Petitioner to the Mobility for their Favour and Countenance.

What a Figure would an undone General make, marching at the Head of the *Black-Guard*, and enlisting Apple Women and Oyster-Wenches into his Service ? If his Popularity succeeds so far as to effect the Subversion of the Constitution, the Consequences are very visible, the lowest of Mankind must become our Legislators and Masters, and our Bishops, Judges, and Generals, must be supply’d from among the Dregs of the People.

These are the Fruits of Luxury, that Mother of Rebellion ! let every *Briton* avoid this Vice, and we may safely defy PRETENDERS and TRUE BRITONS.



N^o X.

The BRITON.

Est Vetus, atque Probus, Centum qui perficit Annos.
Horat.

Wednesday, October 9. 1723.

TH E R E is nothing an *Englishman* so much admires on some Occasions, and is disgusted with on others, as Novelty: In the trifling Circumstances of Life he pursues her as a Mistress, and dotes upon her with the Fondness of a Lover; and the Newness of an Invention or Fashion is a sufficient Recommendation of it to the Publick. In Affairs of Consequence, on the other Hand, he treats her with the Severity of a Husband; nay, they generally look upon a new Expedient as a Thing necessarily pernicious and destructive: The very Rumour of making a new Law startles them; and they conclude, all Laws, without the Sanction of Antiquity, must be prejudicial to the Community; as if the Honesty or Capacity of Law-givers had expir'd near a Century ago. And what is still more surprizing; they will sooner bear with the torturing and perverting of an old Law from its first Intention, than suffer a new one in opposition to it. Thus they juggle and play Tricks with their Constitution, as Catholicks do with Oaths, rather than act plainly, and with Sincerity, at the Expence of establishing what they term a Precedent.

Alterations in the Constitution of a Government, certainly require the greatest Deliberation, and ought to be thoroughly weigh'd, and duly consider'd of, before they

they are proposed: For, nothing shews the Weakness of a Prince (or State) more than the frequent making of new, and repealing of old Laws; and People will be always jealous of their Liberties, when their Law-givers discover a fickle and unsteady Temper.

Must therefore every ancient (and upon that account useful) Law, constituted with a View to some particular Situation of Affairs at that Time, be for ever necessary; and, like the eternal Relation of Things, remain unalterable to all succeeding Generations? Had our Ancestors thought in this Manner, the Laws of the PICTS and SAXONS had been still in force; and those invaluable Privileges and Liberties, we now enjoy as *English-men*, had been Strangers to us, even in Imagination.

But to proceed: Our best Laws have been generally most inveighed against by the Populace. The calling in of the Money, in order to its being recoined (in the Reign of *King WILLIAM the Third*) was exclaimed against, as an unjust and arbitrary Proceeding: Altho' it was evident at first sight, how great an Advantage it must be to the People, to exchange a base, adulterated, or clipt Metal, for its full Weight of true Sterling.

Penal Acts are apt to startle and alarm us more than any other, and I cannot be displeased at it; since it is an Indication of the Good-Nature, and merciful Disposition of my Countrymen: But designing Men have lately abused their Humanity, and represented to them, that Bills to inflict Pains and Penalties, and Bills of Attainder, are destructive to our Liberties, and Precedents that may endanger our Constitution. To obviate these specious Objections, I shall transcribe a few Passages, relating to Bills of Attainder, from an excellent Treatise, entitled, *A Discourse concerning TREASONS and BILLS of ATTAINDER*.

A BILL of Attainder may in some Sense be styl'd a *Parliamentary Judgment*. The supreme Legislative Power of the Nation, by it, exempts the particular Case of a notorious Criminal from those Courts, and from those Rules, which are appointed for the Trial of the Generality of Cases; and inflicts a Punishment upon him adequate to the Crime, they are convinc'd he is guilty of.

of. However, this Manner of proceeding being but a *Mode of Punishment*, to shew the natural Justice of it, it will be necessary to consider, how the Right or Power of Punishment is deriv'd to the *publick Part* of any Society.

All Authors allow, that in the State of Nature, every Individual had a Right to defend, either his Person or Property, by all necessary Means whatsoever, when it cannot otherwise be effected, even by the Death of the Aggressor. From this Principle *Solely*, have some endeavour'd to derive the Right of punishing to the Magistrate. But to me, it does not seem to be a sufficient Foundation, for the whole Extent of *Political Power*. Let it be, therefore, farther consider'd, that the State of Nature is not without a Law. *Reason is that Law*. And that teaches, that all Men being naturally equal, no Man ought to prejudice another, either in his *Person or Property*; but on the contrary, they ought to assist one another by all Means justifiable. For as the Law of Nature willeth the Peace and Preservation of all Mankind, every Man is equally concern'd in the Observation of it: And therefore, that all Men might be restrain'd from acting contrary to it; the Execution of the Law of Nature is in that State vested in *every Man*: and in consequence of that Law, every Man may punish (that is, inflict a Pain upon) every Transgressor of it, to such a Degree, as may hinder its Violation for the future. For the Law of Nature, like all other Laws, wou'd be in vain, was there no body in that State who had a Right to make the *Observation* of it more obviously the Interest of every Individual, than the *Transgression*. And if in the State of Nature, *any one Man* can punish an Offender for an Offence or Injury done to another, *every one may*.

From these two Principles united, the Power of the Sword is *fully* deriv'd to the Magistrate. Society is form'd by the Consent of Particulars, and must necessarily be suppos'd to have been intended for the mutual Good of every individual Member of which it is compos'd. The *Right of the Whole*, is the Sum of the Rights of *every Individual*; and consequently the whole can be possess'd of no Right, but what, in some man-

ner,

ner, refided in each Particular, who must be suppos'd to have granted over to the Society as such, every Right which it is inconsistent for him to retain in a Social State. And therefore, as every Individual in the State of Nature has an absolute Right to defend himself from all Attempts whatsoever; *and likewise*, as every Individual has an absolute Right, or is rather under a Sort of Obligation to exact the Observation of the Law of Nature from every Man, and to assist the injur'd Person against the Oppressor: *By every Individual's* departing for himself from each of these Rights, both of them are entirely transferr'd to *the Society as such*, and from *thence to the Magistrate*, or Persons vested with the *Legislative and Executive Power*. And therefore, whatsoever is absolutely necessary to the Preservation of the *Society as such*, the *Legislative Part* of it can justify the doing. And whatever Punishment, Fine, &c. is but equal to the Injury or Damage done to the Society as such, or necessary to prevent its being attempted for the future, they may justly inflict. For surely, it is the Height of Absurdity to imagine a Government under an Obligation to afford Protection and Reparation to *any one Individual*; and yet, at the same time, under a moral Incapacity of affording it to *all the Individuals* consider'd together *as one Body*.

But these Observations may, perhaps, appear too general; it will be necessary therefore to consider the Force of the Objections made to this Doctrine. The Strength of them, as has been before observ'd, amounts to this: That the explicite Laws of every Society being the Standard, if not of Right and Wrong, at least of what is punishable or unpunishable, therefore *Bills of Attainder* are unjust, because it is the punishing a Person for Actions, which he had Reason to think himself *secure* in doing.

This Proposition destroys the very Notion of Right and Wrong, and makes the whole of Morality to be *purely Accidental and Political*. But surely there is something else requisite to Justice, besides a *bare Establishment*: Let us therefore examine it to the Bottom, and see how far a Government is oblig'd to give every Individual notice for what he is, or is not to be punish'd.

Right,

Right, abstractedly consider'd, is previous to, and perfectly distinct from all human Establishment: It arises from that necessary Relation which the Actions of one rational Agent bear to another. When they are consonant to those mutual Obligations all Mankind are naturally under, they are denominated Just; when contrary, Unjust. This is natural Reason; and Society can only give an additional Sanction to these eternal Laws of Action, by the inflicting effectual Rewards and Punishments: It is absolutely impossible to make them either more or less Just. But then, subsequent to Society, a new Species of Right and Wrong has been introduc'd; so that those Actions which are *Mala in se*, or naturally Evil, must be carefully distinguish'd from those which are *Mala quia prohibita*, or Evil by reason of some social or other Establishment. This Distinction seems to solve the whole Difficulty, since it is universally allow'd to be an Injustice in any Government, to punish the latter Sort, without a due previous Notice: (Indeed, to speak exactly, no Action of that Nature is unjust, till the Law prohibiting them is sufficiently promulg'd.) And of the former Sort there are Crimes so shocking, that all Mankind must agree, they ought to be capitally punish'd, altho' there were not any written Laws in the Universe. It is not possible that any Legislature whatever wou'd be able to provide for all future Contingencies; such monstrous Crimes are frequently committed, that they are not provided against, because the Government did not imagine Mankind to be capable of them? Does it therefore follow, the Criminal is not to be punish'd who first ventur'd to commit them? For a considerable time among the Romans, there was no Law against Parricide: Was it therefore unjust to distinguish the first Man who durst venture on so monstrous a Crime, by a Punishment extraordinary? Before 22 H. 8. c. 9. there was no particular Law in England against poisoning: Was it therefore unjust, by Bill of Attainder, to make an Example of the first Man who introduc'd so detestable a Villany? Setting Fire to one of the King's Ships is not Treason within the Statute 25 Edw. 3. yet cou'd any one think it unjust, shou'd the Parliament by Bill attain the Person of High Treason, who shou'd set

set Fire to the whole Royal Navy? For after all, a Man's being attainted by Bill of High Treason, amounts to no more than a Declaration of the Supreme Power, that the Crime the Person is guilty of, deserves the Punishment assign'd to those Crimes which are commonly known by the Name of High Treason. Neither is it unusual, for that Term to signify no more than a Description of Punishment. As, e. g. it is High Treason in *Ireland* wilfully to commit Murder, to burn a Stack of Corn, Hay, &c.

Crimes of this Magnitude no Man can pretend to be ignorant of; they never were committed, but the Criminal was conscious of the Injustice of what he did. And therefore no *previous Notice* is necessary to justify his Punishment; for the only Reason which makes Notice necessary to the punishing Crimes of the other Nature, is, because no Man *can know* whether such a particular Action be criminal, until he be inform'd of its being prohibited.

If this Doctrine therefore be true, in respect to the Cases above-mentioned, much more is it so, when apply'd to those Crimes which affect Mankind in a higher Manner, &c.



O Conditionem miseram non modo administrandæ, verum etiam conservandæ Reipublicæ!

Cicero *Orat. contra Catilin.*

Wednesday, October 16. 1723.

IT is a melancholy Consideration, that superior Virtue, and a more than common Concern for the Interest of our Country, subjects us to the Envy, Reproaches, and Ill-Will of others. But as all Men are born equal, we

we must preserve an Equality even in Virtue, if we mean to become popular: Little Minds cannot bear the Lustre of superior Excellence; and they have no Way to support their own Characters, but by depreciating whatever is praise-worthy and glorious in others. Posthumous Honours we *can* allow to distinguished Merit, and lament the Loss of those Abilities, when gone, which we vilify'd and traduced when with us. HORACE tells us, if we could undertake, and perform over again the Labours of HERCULES, Envy will remain unconquer'd, and that Death alone can put a stop to her Persecutions.

CICERO and ARISTIDES, two of the most consummate Statesmen the *Roman* or *Græcian* Commonwealths ever produc'd, sufficiently experienc'd the Fury of popular Envy, and suffered in the Cause of Liberty: Their Probity was too great for the licentious Manners and Seditions of the Times they lived in. ARISTIDES was banish'd for his Justice and Integrity: CICERO, after having preserv'd the Commonwealth, was first banish'd, and afterwards fell a Sacrifice to Faction, and Arbitrary Power. But what Wonder is it that two good Men should be overborne in a corrupt Age; when in the most virtuous Times of the *Roman* and *Græcian* Commonwealths, scarce a Patriot escaped the Fury of the Populace, unless he resign'd his Office; and by retiring into the Country, secluded himself from the Malice of his Fellow-Citizens?

The Case is just the same in our Days: It is not the Faultiness of our Rulers, but their Power that makes them Criminal. A Malefactor at the Gallows we pity and condole with, because our Condition is preferable to his. A Great Man in Power we hate, and calumniate; because he moves in a higher Sphere than our selves: His Abilities and Inclination to serve his Country, encrease our Aversion; and we can bear no Superior, even in Virtues, we either do not chuse, or have not Abilities to excel in. Has a General discharg'd the Duty of a Soldier? He is esteem'd more valiant than I. Has a Minister, by preventing Conspiracies, and making advantageous Treaties, benefitted his Country? His Wisdom and Penetration are in greater Repute than mine.

mine. Has a Judge executed his Trust with singular Probity and Uprightness? His Impartiality and Honesty is more publickly known than mine. These are generally the Faults for which (if it lies in our power) we would bring Great Men to Destruction. Like Cormorants we devour all the little Fish; and those which are too large for our Swallow, we force out of their Element, that they may perish on the Sands.

But there is nothing so painful to a base Mind, as to see People of their own Rank and Condition of Life, raise themselves to the highest Dignities, and Offices of Trust, by their great Abilities, and extraordinary Services to their Country. This is a Heart-burning never to be quenched. Shall this Man, no better born, nor inheriting a larger Fortune than myself, possess a whole Country, when my little Farm (as large a Patrimony as his, at our first setting out) is scarce talk'd of? O Fortune! Fortune! partial in thy Favours! How have I deserv'd this Treatment at thy hands? Alas! Fortune is no ways concern'd in the Complaint. Application, Parts, and Resolution, have made this wide Difference; Inactivity produces nothing; and Slothfulness is the Parent, generally of Poverty, and always of Contempt.

All People desire to be at the Head of Affairs, but few care to undergo the Fatigues which are necessary before you attain to this Eminence: The daily Cares, and midnight Watchings of the Minister, we overlook, and consider him only as one possessing great Wealth, Power, and every other Enjoyment of Life; when, in Reality, his Situation is like that of a flowery Garden on the Top of an high Mountain, painful to ascend, and when you have reached the Summit, delightful to the Eye, but liable to be blasted by every Gust of Wind.

What *Englishman* can reflect, without contemning this fickle People, that the *Duke of MARLBOROUGH*, after a more continued Series of Successes than ever *Cæsar* had; and discovering a Moderation equal to that of the greatest Philosopher; was obliged, thro' the Turbulency and Iniquity of the Times, to forsake, and thereby to become a lasting Reproach to his native Country: Through the Villany of the same Times, another worthy Patriot was voted an Enemy to his

Country ; for executing a Treaty, whereby the Protestant Succession was secur'd.

This Aversion to the Superiority of others, discovers itself in Persons of every Character ; one would imagine it was inherent in our Natures ; that it is by no Means peculiar to one Sex, is evident ; the most gentle Part of the Creation, the Beaux and the Ladies, are deeply tinctur'd with it : The Appearance of a new Beauty, or a young Fellow distinguish'd for his elegant Taste in Drefs, gives a general Alarm, and they can never be at Ease till they have convinc'd the World that SYLVIA is either proud or ill-natur'd ; and that PHILANDER discovers some Ungenteelnesses in his Manner and Behaviour.

The Sons of PARNASSUS might surely behold a Brother excel without Envy ; since Fame and Poverty have been Time out of Mind the Reward of Poets : And had not HOMER (the Father of them all) been blessed with a tolerable Voice as well as a Poetical Genius, he might have starv'd with the ILIAD in his Pocket. But alas ! these inconsiderate Men constantly join with their avow'd Enemies the Criticks, to murder the Reputation of any well-establish'd Author. And what wonder is it that Poets will allow of no Superior among themselves, when in their own Imaginations they are equal, if not superior, to Princes, Lawgivers, and the most useful Part of Mankind ?

Nay, I am inform'd this unneighbourly Envy affects even our ingenious Mechanicks ; and Mr. DEARDS has often complain'd to me, how much Ill-will the Niceness of a Snuff-box Hinge has procur'd him from the rest of his Fraternity.

From these Instances it plainly appears, that no one can excel in any Part of Life, without incurring the Malice and Detraction of worthless unserviceable Men. And to endeavour to compromise the Affair, and gain an universal Applause, has been the Weakness of many Men, who were greatly form'd by Nature to have contributed to the Benefit or Ornament of their Country.

In the first Place, to obtain that Character, it is necessary to discover a Luke-warmness in every Thing, or at least never to exert yourself vigorously but upon common

common favourite Topicks : Never to consult whether it is for the Advantage of your Country, but whether it will please. No Reformation had we been bleſſ'd with, under the Administration of such cool Patriots. If any Thing new had been projected, it would have tended to aggrandize, not to leſten the Power of the Clergy. If my *Lord CROMWELL* had been guided by such temporizing Maxims, instead of taking eight hundred thouſand Pounds a Year from the Church, almost as much more would have been added to it. *King JAMES* and his Posterity would ſtill have preſided over these Realms, and the *TRUE BRITON* and his Aſſociates would then have poſſeſſ'd Wealth enough to have paid Underlings for writing their naſeouſe Ribaldry.

Upon the whole, there is no Character ſo unſit, ſo prejudicial to the Community, as for one to ſit at the Helm of Affairs, who poſſeſſes ſuch calm reconciliating Principles. And of all Men these appear to me to be the moſt unſociable, and will be the Contempt of all Posterity, who are call'd the True Men of Moderation ; they are ſecure of their Temper, and poſſeſſ themſelves too well, to be in Danger of entering warmly into any Cause, or engaging deeply with any Side or Faction. And the greatest Merit these Gentlemen can boaſt, is, that in Times of Danger they remain Neuters, and confeſſantly do no Harm : The *Engliſh* of which is, they ſit ſtill and ſee their Country torn to pieces thro' their Indolence, when they might have preſerv'd it at the Expence of a little Trouble and Fatigue.

Every wiſe Man, no doubt, is very ſenſible of the Envy that attends the doing great and worthy Actions ; but he knows likewiſe, there is no Alternative, and that a Man muſt either diſpife all Calumnies and Dangers, when the Interêt of his Country is concernd ; or preſerve himſelf, and his private Fortune, by a baſe Deſertion of the Community.



No. XII.

The BRITON.

Interest governs the World.

Wednesday, October 25. 1723.

Whoever examines into the Nature of Man, and goes back, as it were, to the Fountain-Head from whence all his Actions flow; he will be convinced of the Truth of this short Axiom which I have chosen for my Motto.

Patriotism, Publick-Spirit, and even what the World calls Disinterestedness, all arise from a Principle of Interest; though often, while we act upon it, we may ourselves be ignorant of the Cause: Nay, the profuse Man squanders away, and the covetous Man hoards up Riches from the very same Motive; I mean, the Gratification of a prevailing Inclination.

Wherefore, the Patriot and the Publick-spirited Man are not (strictly speaking) disinterested in their Purposes. But it may be objected; Does the Publick-spirited Man undergo Fatigues, and expose himself to Dangers, without a View to any Recompence? Does he even ruin his Fortunes in the Service of his Country; and shall he, after all, be branded with the Character of an Interested Person? Most certainly, he is interested; though after a glorious Manner: Most certainly, he indulges his darling Passion; and he acts upon as selfish Principles, as the most avowed Plunderer or Betrayer of the Nation.

People would be convinced of the undeniable Truth of this seeming Paradox, if they would but consider Interest

terest as the most desirable Good or Happiness, which every Man (at least for the Time) proposes to himself: And in this Sense, *Interest may properly be said to govern the World.* In this Sense it would have been as prejudicial to the Interest of *Diogenes* (for Instance) to seat him upon the Throne of *Alexander*, as it would have been detrimental to the ambitious Views or Interest of *Alexander*, to confine him in the Tub of *Diogenes*.

The generality of Men are apt to reason concerning the Interests of others, or (which is the same) concerning their Favourite Gratifications, from the Consideration how they themselves would be affected by the like Enjoyments: And hence, they think it unreasonable, if not unnatural, that any Man should place his chief Good in what would perhaps render them miserable; or in Things for which they have at least no relish.

The gay Men of the Town think they promote their Interest, in proportion as they enlarge their Equipage; and wonder what a Fox-hunter can propose to himself, by breaking his Rest, and hazarding his Neck in pursuit of a filthy Animal, which, when taken, can be of no Use or Service to him. On the other hand, the Country Gentleman looks upon Hunting as a healthy and a manly Exercise, and thinks the flaunting Beau mis-employs his Time and Money in the most insipid Amusements.

It would be difficult to persuade a true-bred Alderman, that it can ever be for his Interest to give away a thousand Pounds to an indigent, deserving Friend. And yet a Man of more Wealth and Sense, but of a different Education, shall think an ample Fortune superfluous, unless he can find proper Occasions of employing it to the Relief of Merit in Distress. Thus their Inclinations only differ; but Self-Interest, or, in other Words, Self-Gratification, equally over-rules them both.

But, however Men may have one, or more peculiar Pursuits in view, according to their different Complexions; yet there is one main and predominant Interest, which almost universally sways Mankind, and that is, the Acquisition of Power and Authority; the which, some endeavour to obtain by amassing Wealth; and o-

thers, by exercising great and manly Virtues: And, by each of these Methods, have some in every Age succeeded. The Examples of the Elder BRUTUS and CRASSUS prove the Truth of this Assertion: BRUTUS was contented, for his own and his Country's Interest, to disguise his Faculties, and chose rather to pass for an Ideot, than lose the opportunity, whenever it should offer itself, of redeeming the *Roman* People from Slavery: By the assistance of this Disguise he effected his Designs, attain'd the foremost Dignities in *Rome*, and after a Manifestation of his great Probity and Courage, dy'd in Battle, fighting for, and defending the Cause of Liberty. CRASSUS rais'd himself to the Consular Dignity by means of his great Wealth; and covetous, as he was, when his Interest requir'd it, spared for no Expence to purchase Voices, and advanced himself to Offices of the highest Trust, by the force of Bribery and Corruption. The one benefitted his Country by advancing his private Interest: The Interest of the other was incompatible with the Benefit of his Country.

Moreover, a Man may be by Nature form'd with one Interest at his Heart, and yet, by accidental Circumstances of Life, may be reduc'd to give up that in exchange for a contrary Interest; which the Necessity of the Times, or of his own Affairs, obliges him even against his Will to prefer to every other Consideration. No one was ever Master of greater natural Abilities than *Catiline* enjoy'd; and in all probability, at his first setting out, he might purpose to promote his Interest by honest Methods: But through the Warmth of a sanguine Constitution, he was hurry'd, first into Riots and Debaucheries, and afterwards into Villanies, he little dreamt of a few Years before. Nay, I have still so much Charity left for *Hotspur*, as to believe he was not born the abandon'd Wretch, Necessities and Imprudencies have since made him: And that some time ago he would have been startled at the mention of such base Actions, as he now glories in having committed.

But, of all Pretenders to Disinterestedness, surely no People talk so much about it, and have so little of it as we Authors. My Friend, the TRUE BRITON, never commenc'd Writer, till his Interest and Reputation were

were both lost ; and if he has no View of regaining new ones, what in the Name of Wonder makes him scribble ? That I my self am interested, I freely own ; and as **ATHALIAH DORMANT** has slyly hinted, I receive great Joy and Satisfaction from the Applauses of my Friends at **RICHARD**'s. Next to Subsistence, Fame is the Darling Passion of an Author ; and whoever has not an inordinate Thirst after it, may make a tolerable Philosopher ; but will inevitably prove an execrable Writer. I have freely own'd how the Case stands with me ; and I think I have nothing more to do, but to make a grave moral Reflection, and so conclude this Paper.

Seeing then, that all Men are govern'd by their different Interests ; the wise and honest Man is he who places his whole Delight in such Things as are Praiseworthy ; by which means, while he gratifies himself, he promotes the Welfare of others,



— *Primo avulso, non deficit alter
Aureus, & simili frondescit Virga Metallo.* Virg.

Wednesday, October 30. 1723.

TH E following Letter came to my hands, as I imagine, through Mistake ; but as there appears in it an Ingenuity uncommon among the rest of the **TRUE BRITON**'s Correspondents, notwithstanding the *Jacobitism* in it, and the Author's professing himself to be a Nonjuror, I venture to publish it ; and I hope, by this apparent Impartiality, to get the Good-will even of the Discontented Party.

To the TRUE BRITON.

SIR,

I Am a *Nonjuror*, and have always been told, that as in Religion an uninterrupted Succession of Bishops was absolutely necessary, and the most infallible Mark of Orthodoxy; so in Politicks, that a Lineal Descent was the only and sufficient Reason for our Obedience to Princes. Now, whether it is owing to my being accustom'd to think in this Manner from my Childhood, or from any other Cause, I cannot tell; but I freely own, that where-ever I find an Hereditary Right, or an uninterrupted Succession, even in the most indifferent Things, I cannot forbear shewing some Partiality in favour of it.

To this Humour it is owing, that I am almost crippled by a *Shoemaker*, whose Ancestor my Great Grand-father thought fit to make use of. And though my *Taylor* always cuts a Twelvemonth after the Fashion, yet I cannot find in my heart to leave a Man, who, like him, can boast of an uninterrupted Succession down from *EDWARD the Sixth*, not only of the same Trade, but who have all liv'd and dy'd in the same House he now lives in. Nay, I adhere so firmly to this Principle, that it has often endanger'd my Life; and my Throat has more than once been in great Perils, from the Scrapings of a Family *Barber*.

But there is one Particular, in which I have found this Humour to be of singular Use to me; and that is, in my Reading. I have been at the pains of collecting all the Writings for a long time past, which are stamped with the true Marks of Legitimacy: and I can at present produce an uninterrupted Succession of Authors down from the *Restoration* to the present Time, all true Sons of the Church, and zealous Asserters of our antient Constitution.

I at first thought of sending you this Collection, with an Historical Preface, which I have written by way of Introduction, that you might transcribe *TRUE BRITONS* out of them; (and I'll assure you, it would lengthen out very much that Ease and Quiet you at present seem to induge your self in) but being willing to know your Opinion

Opinion first, I here send you the latter Part of the Preface, by which you may judge of the whole; and if you approve of it, the rest shall soon follow.

After having celebrated the several Writers who preceded the *Examiner*, I go on. ‘ The *Examiner* and ‘ *Hereditary Right asserted* were Brothers, but the latter ‘ being the youngest, and dying soon after his Birth, I ‘ shall say nothing of him: The other liv’d longer, and ‘ departed this Life with the late *QUEEN*, of pious ‘ Memory; when it was thought he had dy’d without ‘ issue: but we were agreeably surpriz’d, at the begin- ‘ ning of the present Reign, with a Posthumous Birth, ‘ which was call’d, *Advice to the Freeholders*: it was ‘ impossible to question the Legitimacy of this Child, it ‘ was so full of the Spirit and Orthodoxy of his Father; ‘ and tho’ he soon dy’d, yet not without leaving a nu- ‘ merous Issue behind him, *Morse*, *Applebee*, the *Scourge*, ‘ the *Entertainer*, and *Mist*, were his lawfully begotten ‘ Babes: all of them fill’d with the true Zeal, Candour, ‘ and Learning of their Predecessor. Some of these are ‘ dead; and the rest, what with the Pillory, Prifons, ‘ and Gibbets, are quite terrify’d out of their Senses. ‘ To these some young ones have succeeded, who ap- ‘ pear’d with a very good Spirit; as *Catiline’s Conspiracy*, *The Advantages of the Hanover Succession*, *The Freeholder’s and Gailard’s Journals*: But alas! these ‘ three last have been unfortunately nipped in the Bud; ‘ and whether the first continues in a State of Existence ‘ at this Time, is very questionable.

‘ After the Decease of these Gentlemen, the Spirit of ‘ our Party languish’d mightily; and the only Comfort ‘ we enjoy’d for some time, arose from the Firmness and ‘ Intrepidity of a few *Hawkers*, who, in defiance of ‘ Pillories and Whipping Posts, heroically chanted out ‘ some loyal Ballads. At length, great Sir, you ap- ‘ pear’d, the Champion of our Cause, rais’d the de- ‘ sponding Spirits of all *True Churchmen*, reviv’d the ‘ (almost unfashionable) Doctrine of *Indefeasible Heredi- tary Right*, and asserted the *Divine Right of For- swearing and Mental Reservation*. So far the *Pre- face*.

Now,

Now, Sir, you will expect I should acquaint you with the Method I take to judge of the several Writings that are daily publish'd, and my Reason for rejecting so many. This I will readily do, not only for your Use, but for that also of all my loving Countrymen, that they may know henceforward how to distinguish the true genuine Sons from the spurious Counterfeits.

If I find much that looks like Argument in any Author, I immediately suspect him to be spurious, for Declamation is the great Characteristick of our Friends; but if he boldly asserts, leaving his Antagonists to prove the Negative, I at once pronounce him genuine: For I look upon this Method as the infallible Mark of Legitimacy. And now I have mention'd this Particular, give me leave to say, that without this Art, in vain do our Authors write, since were they ty'd down to publish nothing but Truth, they would be very unable to serve our Cause. They should consider, that Hundreds read an Abuse, who never have an Opportunity of seeing the Answer; and in this Particular, I must needs own, you have succeeded beyond Expectation; that noble Contempt of Argument; and Intrepidity in asserting, is, no doubt, one of your most distinguishing Characters.

Another Mark of Distinction I judge by, is this, whenever I find a Writer point his Satire not at the Measures of a Ministry, but at some particular Man in it, I immediately suspect he has some private Views, and abuses only to be bought off. Methinks I hear him say, you see what I can do, How much will you give me to be quiet? 'Tis the want of attending to this Distinction, that has so often misled us in our Judgment of Authors. How many, who, at their first setting out, we have care'd as our own, have (upon the first Offer of a Place, or a Pension) been suddenly seiz'd with a Lethargy, the sure Forerunner of Death; even the TRUE BRITON himself has, in this Particular, given me some Reason for Suspicion.

But there is another Mark that determines me in my Judgment, and which makes me very much suspect an Author, and that is, whenever I find any of the notorious Whigs mention'd, without at the same time shewing a Detestation of their Principles and Actions, by the additional

additional Epithets of *Antimonarchical Men, Lovers of Anarchy and Confusion, Free-Thinkers, Deists, Atheists, &c.* Now there are some Paragraphs of this nature in your Papers, which I do not know very well how to account for ; the *WHARTONS*, the *SIDNEYS*, and the Old *WHIGS*, have been by turns the Subjects of your Panegyrick ; for which Reason I have not been able as yet to determine whether I may safely admit you into my Collection : The Esteem I have conceiv'd for you, makes me hope for the best, and that you will shew your self worthy of the Company of that Set of Sufferers, and Martyrs, who have so gloriously gone before you : Let your Zeal make amends for what we have suffer'd from your Ancestors ; and tho' in pursuing these Measures you may happen to lose your Life, your Honour, or Estate ; yet consider what Trifles these are, when compar'd to the Glory of being rank'd among the *CHARNOCKS*, the *SHEPHERDS*, the *SULLIVANS*, the *LAYERS*, and the *ATTERBURYS*.

I am, Sir,

Oct. 25. 1723.

Yours, &c.

Indefeasible.



N^o XIV.

The BRITON.

Scribimus indocti, doctique Poemata passim. Hor.

Wednesday, November 6. 1723.

I Have receiv'd a Letter from a Gentleman, whose Intelligence in the Affair he writes to me about, I think, cannot be question'd ; and as I apprehend no Danger to the

the Publick from complying with his Request, I shall, without farther Ceremony, be so complaisant to him as to publish the Piece he has thought proper to recommend to my Care, together with his Letter to me, in which it was enclos'd.

To the Author of the BRITON.

SIR,

IT was with no common Satisfaction, (and you know my Principles, or Prejudices, if you please to call them such, too well to blame me for it) that I read the Verses in the TRUE BRITON, which begin,

*As o'er the Ocean's swelling Tide,
An Exile Tully rode, &c.*

Written, as I am well assur'd, by the late Bishop of ROCHESTER, and lately brought over hither by one of his near Relations. There is, indeed, something so extraordinary in the Design of these Lines; and I imagine I know the Turn and Way of Thinking of that excellent Person who wrote them so truly, that I should not have been in the least doubt of his being the Author of them, tho' I had no other sufficient Evidence to convince me that he is so: How peculiarly, how happily does the home-killing Stroke at the Conclusion, viz. *Blest be the Hand, &c.* suit with the Genius, Temper, and Spiritual Fortitude of that inimitable Prelate?

This, Sir, is what probably you was not (with Certainty at least) acquainted with before; tho' I think, any Man would naturally judge that Poem very unlikely to be the Work of a Layman; the Stanza's or Numbers throughout, as well as the Stile in many Places, being form'd entirely in the Psalm Way; or, in other Words, after the Manner of TATE and BRADY.

As I need not doubt but you will come into my Opinion, and even readily take my Word for it, that my most honoured Patron is the Writer of the Verses in question; so I hope, on the Merit of that Discovery, I may presume to ask a Favour of you, and that is, that you will be pleased, if you see proper, to permit me to convey the following Epistle to him, on the Subject of his Poetry, by the Canal of your Paper: which Request,

I apprehend you will judge the more reasonable, as I have no Opportunity now, as formerly, of corresponding with him in a more private Way: And I chose to apply my self to you in this Case, rather than to any other Writer of the Week, that I might be sure to give no Offence, or Cause of Suspicion to my Superiours. I am with all due Esteem,

S I R

Your most Obedient

Humble Servant,

Geo. K--ll--y.

To the Right Reverend Father in God, *FRANCIS*
late Lord Bishop of *ROCHESTER*.

FROM the fam'd Walls, by CÆSAR built, I send
This fond Epistle to my injur'd Friend.
Since Fate, that all thy Labours has withstood,
Denies thee to recall the STUART's Blood;
Since now thou canst with me conspire no more
To raise the Mitre, and its Power restore;
Well dost thou try from Verse Relief to find;
Verse can charm Care, and sooth the Exile's Mind.
Nor is it Treason, or will stand a Crime,
To write thy own unquestion'd Praise in Rhime;
Not WALPOLE shall this Privilege restrain,
Nor rob thee of the Pleasure to be vain.

Whate'er thou writ'st, believe me, I approve,
A partial Critick towards the Man I love;
That Love, that Zeal, which always plead for thee,
Hide from my Sight the Stains that others see:
Yet now, I own, an Error I descry,
But view that Error with a friendly Eye:
O! then forgive, and call it not severe,
If for the Fame of ILLINGTON I fear;
Nor scorn th' Advice, while I, thy Friend advise;
Praise thy great Self, but in that Praise be wise;
And when thy Virtues next engage thy Muse,
A fitter Scheme, and more agreeing chuse.

Since

Since none, not I, thy Deeds who fondly view,
 Can trace a Parallel, exactly true,
 (Tho' long my darling Passion I have nurst)
 Betwixt the Second TULLY and the First.

This Parallel the envious Whigs deride,
 And rudely treat at once thy Parts, and Pride.
 Rome's Orator, they cry, grew justly great ;
 The Hand that rescu'd, not enslav'd his State !
 Unweary'd still with factious Arts to strive,
 He baffled Treasons, but did ne'er contrive :
 In Eloquence did he unrivall'd shine ;
 A little, and disputed Laurel Thine !

Thus do they talk, thus exercise their Rage,
 Against thy Virtue, and thy deathless Page :
 Howe'er, my Friend, not wholly be deprest,
 Nor nourish Anguish in thy pious Breast ;
 Tho' many Tongues assail thy spotless Name ;
 Tho' none allow thee the great Consul's Fame ;
 Yet all this Truth confess, ev'n Whigs, thy Foes,
 Thy Rhimes like Tully's are, howe'er unlike thy Prose.

Tower, Novemb.

GEO. K--LL--Y.

4. 1723.

Mr. K--LL--Y, in the Letter to me, has added a Postscript, which I don't think proper to give the Reader in his own Words ; however, I do not see why I may not do him one good Office he there desires of me, which is, to let his Patron know, that he is infinitely rejoic'd at the News of his having receiv'd so kind a Letter from *Albano*, with the Promise of such a Pension from his Holiness, as will enable him to live up to his Dignity and Character ; and that he hopes this Instance of his Royal Master's Favour, will soon be follow'd by others more considerable. After this, my Correspondent has droppe'd an Expression, which, if I have any Skill in decyphering an Obscurity, (and I would not injure him) seems to insinuate, that his Friends in *England* have not been so zealous and liberal towards him, as might reasonably have been expected, considering his Firmness and Sufferings in their Cause : I am sorry the Case stands thus with him ; and don't

don't doubt, provided he will often send me such Letters as this, but I shall be able to procure him a Collection from the Whigs.

*The BRITON.*

*Impiger, iracundus, inexorabilis, acer,
Jura negat sibi Nata.* Horat.

Wednesday, November 13. 1723.

I thank my ingenious Correspondent *S. B.* for his excellent Letter, and hope to hear frequently from him; I shall interweave the Substance of it with some Thoughts of my own upon the same Subject in the following Discourse.

I believe by this time every body is convinc'd, that the late Bishop of Rochester was Author of the ODE, lately printed in the TRUE BRITON: I should scarcely have troubled the Town any more about his Poetry, but that I thought the Villany contain'd in the last Stanza, and the Improprieties in the preceding ones, ought not to pass unremark'd.

I confess, I cannot but admire the Ingenuity and Felicity of Thought he has discover'd in the Choice of a Motto, so admirably suited to his Temper, and the Spirit of his Paper.

Flectere si nequeo Superos, Acheronta movebo.

These Words would sound very oddly in the Mouths of most Ecclesiasticks, but are no ways extraordinary when utter'd by Father Francis; who after being tired out with the Fatigue of praying to no purpose, strikes up a League

League with the Devil, and hopes he shall still be able to do Mischief, through the assistance of so powerful a Second: And, indeed, I cannot blame him for his Choice, since he seems resolv'd to confound all Notions of Right and Wrong, to despise and trample under foot all Justice and Decency, without blushing, or so much as endeavouring to conceal it from the World. This Passion has already transported him into abundance of Contradictions; and Despair of Success will, I doubt not, in a little time, reduce him to the last Pangs of Nonsense, which seem to come very fast upon him.

The TRUE BRITON could not have hit upon any Character in ancient History, so unlike his celebrated Hero, as the *Roman Exile*; and so is forced to affirm several Things of both, which are true of neither. For *Tully* was banish'd his Country, for saving the State of *Rome* from the Conspiracy and wicked Designs of *Catiline*, and never accus'd of forming any Plots for its Destruction. *Tully* was at the Head of the Ministry; my Friend *Francis* was too well known to be entrusted with that Power.

A Protestant Bishop concerting Measures how to introduce Popery, and to involve a whole Nation in Blood and Confusion, is, I must confess, a fine and uncommon Subject for Panygerick: But Mankind, no doubt, will overlook such little Foibles as these, and, considering his other great Qualities, will allow him to be, notwithstanding what he stiles himself,

In Aet, in Thought a God.

1st Stanza.

The Art of carrying on a traitorous Correspondence by Cyphers, was one of his great Excellencies:

Farewel, renown'd in Arts, farewell, 2d Stanza.

His Wisdom, Virtue, and Godlike Zeal, 3d Stanza.

Were very eminent; but his Country's just Defence, is such a Flight as cannot be accounted for, by any Figure ever yet made use of by the most metaphorical Writers.

The next Stanza enters a little farther into the History, wherein we are made to believe, that the noblest
-Patriots

Patriots stood firm to the sacred Cause of Tully ; which is all invented purely for the sake of the Bishop, and those noble Patriots who stood firm to his sacred Cause. For alas ! Tully met with no such Friends ; he was shamefully abandon'd by those whom he had obliged in the highest manner, by Men who pretended Love to their Country, and acknowledg'd he had serv'd it ; yet had not the honesty to appear for him ; and his Enemies gave him no opportunity of displaying the Force of Eloquence and of Laws : He was not allow'd the Right of defending himself, but was accused and condemned in the same Sentence, without the least Form of a Trial ; which is a Circumstance that exactly tallies with the Proceedings against our modern Cicero.

The 5th Stanza labours under all the Inconsistencies and Contradictions imaginable.

*Thy mighty Ruin to effect,
What Plots have been devis'd, &c.*

We are to remember he is speaking of *Tully*, and the Plot to ruin him, was making a Law in a tumultuous manner, or something under colour of a Law, (for his Banishment was altogether illegal.) No one Person was examin'd about it, no one perjur'd in his Defence or Ruin ; for not a single Witness was call'd on either side. How this agrees with the Case of our *Westminster Exile*, we all know.

The following Stanza is no less absurd, and cannot be well apply'd to *Tully*, much less to the Bishop : *The dark Deceit of Tully's Enemies* was framing a Law that he should be banish'd ; the *nice Disguise* was an Innuendo, that he had caus'd some *Roman* Citizens to be put to death without a Trial in the common Form. Those worthy Citizens were *Lentulus*, *Cethegus*, &c. Men who had enter'd into *Catiline's* Conspiracy to overturn the State, to destroy the Senate, to lay the City in Ashes, to murder the Consuls, and every other Man who refused to join them. There was no appearance of Treachery in these Proceedings against *Tully*, but every thing was carry'd by main Force, and open Violence. From hence every Reader may observe, what

an excellent Talent this reverend Author has at drawing Parallels.

Thus we plainly see how from a Self-Flattery we set a Lustre on our own Actions, tho' never so infamous, by comparing ourselves with the worthiest Patriots of Antiquity. *Tully* (from the sublimest Sinner to the lowest) has been call'd upon to patronize and give an Authority to those Actions, which the Examples of our *Newgate Gentry* would have more suitably illustrated.

But the most masterly Stroke is yet to come: Here the Prelate throws off the Mask of Piety and Religion, bewails no longer his Misfortunes, and the Hardships he has undergone, looks upon Sorrow and Lamentations as trifling; Revenge is the only Comfort to his troubled Mind; the means to gratify this Passion, however infamous, must be sought after: A Bishop recommends **Assassination**, (that Sin of Bigots and of Cowards) *bles-ses the Hand that strikes*, and sanctifies the Deed. Awake ye **TRUE BRITONS**, raise up some new **RAVILLIACS** and **SHEPHERDS**, let not the Fear of human Laws intimidate you, your Commission comes from a divine Original, and your Warrant from an unerring Hand.

Is this the Voice of the Preacher, or in what part of **Holy Writ** is this **Doctrine** to be found? Popes, Cardinals and Abbots have establish'd the Orthodoxy of **Assassination** to support their own Authority: And no doubt but it is a great Support to them, when by this means they can get rid of an obstinate heretical Prince, at so small an Expence as the Canonization of the **Assassin**.

But surely, every free People must think with detestation upon this murdering Principle, especially when they reflect, that Liberty and **Assassinations** are incompatible. While the *Romans* were a free People, it was not so much as heard of in *Rome*; but as soon as ever **Tyranny** was establish'd, scarce an Emperor, or a Man in great Power escap'd the Dagger of some Ruffian or other. *Spain*, *Portugal* and *Italy*, in the present Age, are the only Countries which are infected with this Vice; and its prevailing there, is, no doubt, owing to the insufferable Oppressions of the Papal Jurisdiction.

Before I conclude this Paper, I will tell this reverend **Song-Enditer** what we **BRITONS** think of him and his **Perfor-**

Performance. In the first place, we cannot find the least resemblance betwixt him and the *Roman Orator*. In the second place, that we will assassinate none of his Enemies, because they are necessarily our Friends ; and never distinguish'd their Affection to us more, than by sending him from amongst us. Thirdly, we do not value a single half-penny the Fulminations and Anathema's of his Friends at *Rome*, so long as King *GEORGE* has assur'd us of his Protection ; and we firmly believe the Navy at *Chatham* is more than an equal Match for all the wonder-working Trinkets at *Loretto*. Fourthly, let him and his Friend the *TRUE BRITON* say what they will, we can never think, whilst Stocks rise and Credit flourishes, we are in a worse Condition since, than before his Departure. And as to his Performance, we are so charitable as to believe his bodily Indispositions have impair'd his Understanding, and that he wrote better Verses at sixteen, than he does at sixty.

But why do I talk of a Man who is no more, since I have this moment receiv'd Advice of his Death, with the following Epitaph to be engraven on his Tomb-stone in *Westminster Abbey* !

*The mighty Priest is turn'd to Dust ;
(As Popes and Curates one day must)
Who, when alive, could plot, and pray,
Or Song endite, or Roundelay ;
Or Treason in his Text could weave in
With any godly Bishop breathing.
Ah ! then, how cruel is the Grave,
The Poet, nor the Priest to save!*



Nº XVI.

The BRITON.

*Majores, eum qui socium se felliſſet, in bonorum Virorum
numero, non putarunt haberi oportere.*

Cicero. *Orat. pro Ros. Ameri.*

Wednesday, November 20. 1723.

Professions of Friendship are so very common, that a Man has generally as many professed Friends as he has common Acquaintance; and it would be injurious to mistrust the Sincerity of a Person who assures you he is upon all Occasions ready to serve you: But whoever relies upon the Services of these professing well-bred Gentlemen, will find too late, that *all Occasions*, means *no Occasion at all*, if it interferes in the least with their private Advantage: And why indeed should we expect People will lay themselves under Inconveniences for us, who never obliged them, or went out of our own way, to promote their Interest? Mankind are generally so honest, that while your Circumstances will allow you to live upon the level with them, they are very much your humble Servant: But whoever runs out his Fortune, and expects any assistance afterwards from these hackney'd Friends, may spend the remainder of his time in misery, and lead an uncomfortable Life, railing at false Friends, and amazed that People should mean nothing by the most solemn Assurances, and Professions of Friendship.

Vulgario has a new Set of Friends, at least once a Quarter; and generally before the Year is out, most of them are confin'd in Prisons, or travel to the Plantations for their Diversion. *Vulgario* is no ways uneasy at this, nor

nor feels any Concern for their Misfortunes ; he collects together a new Set, and he is in the highest Favour, who can contribute most to his Diversion. Notwithstanding these daily Warnings, Strangers to him still believe *Vulgario* has a Soul capable of Friendship ; and what is amazing, they know at the same time he would not part with a single Guinea to preserve the Man he seems most fond of, from inevitable Ruin.

Persons of weak Understandings, or timorous Dispositions, are disqualify'd by Nature for the Offices of Friendship. *Fannius* has Pride as well as Folly, and over-values every little Service he does for his most intimate Friend ; slight Obligations he thinks can never be repaid, and takes care to proclaim to all the World how much you are indebted to him. Besides, your Intimacy with *Fannius*, can never be of long continuance ; Fools always lie open to the Assaults of Flattery, and the first insinuating, designing Parasite, who can condescend to admire his Dulness, and cry up his Understanding, effectually supplants you. He looks upon a Man of Honesty and Sense as a Master over him, and thinks he can never appear to advantage, unless he has some one to act under him in a subordinate Character. Moreover, every Secret, every private Sentiment you entrusted him with as a Friend, will certainly be made publick, the first Disgust he takes ; and you must thank yourself if your private Affairs become the publick Talk of Coffee-houses.

Timidius sacrifices his Friend to his Fears, and Self-preservation often induces him to play the Villain, contrary to his Inclinations. A Man may make a good Citizen, a good Lawyer, or a good Physician, without Courage ; but Resolution and Fortitude are absolutely necessary to form a Friend. A fearful Man is intimidated by Threats, and terrify'd into Confessions, which may be highly prejudical to the Person he sincerely loves. A too great Concern for Life, and a natural Aversion to Pain, makes him shrink in the hour of Danger : *Timidius* is obliged to hear his Friend calumniated with Patience, and others entertain a bad Opinion of him, from the silent Acquiescence of *Timidius*. Nay, he is often forced to make one of the Party, and join in the Cry against

gainst the Person he values, lest by Opposition he should lay himself under the Necessity of a Quarrel.

Bigots, and Men of narrow Principles, partly by Constitution, and partly thro' the Prejudices of Education, are incapable of forming private Alliances or Friendships: Men of gloomy Saturnine Complexions are ill qualify'd to entertain with Pleasure the Freedoms and Openings of the Heart, which make the Conversation of Friends so desirable. A free way of conversing naturally, gives them Uneasiness, and a free way of thinking they consider as dangerous. I have known a Bigot discard his best Friend for the sake of *Irenaeus*, and conceive an implacable Hatred against a Man for disbelieving the Account of *Oliver's Compact* with the Devil. Let every Man, therefore, cautiously avoid commencing a Friendship with a superstitious Person, unless he is very secure of his own Orthodoxy; for a different Belief in a Point of Faith, infallibly cancels all other Obligations.

The People I have pointed out as unfit for Friendship, rather merit our Pity than Aversion, since a Soul that is unfurnish'd with Principles of Friendship, and has no resting-place for his Sorrows, is very little able in any Condition of Life, to weather out and endure with Alacrity the thousand Shocks that Mankind from his Make is necessarily liable to: Since he is depriv'd of that celestial Pleasure of communicating Ease and Benefit to others, which was the peculiar Virtue, and *Summum Bonum* of the heathen World. The Patriot and the Friend were the only distinguishing Characteristicks among them, and *Scipio* was as justly celebrated upon account of his Friendship with *Lelius*, as for his most remarkable Victories.

The Pleasures of Friendship are, no doubt, inexpressible; to have a Partner to condole with in Misfortunes, alleviates the Sorrow, and a Friend to rejoice with in Prosperity heightens our Joy; to unbosom all our secret Thoughts with Security, to act over all the little Frailties (we conceal from the World) without reserve, is the supreme Felicity we are capable of enjoying. This mutual Confidence in one another, raises us above the Kings and Rulers of the Earth; they have no Equals, and consequently no Friends, that dare deal sincerely with

with them. Princes must content themselves with Power and Grandeur ; private Men alone enjoy the inestimable Riches of Friendship.

But, whoever dares to take upon him the sacred Name of Friend, should consider well the Task he undertakes, his Fortune, his Life is no longer at his own disposal ; another has an equal Right to them with himself, for a stinted limited Friendship, is but another Name for a Betrayer. *Manly* has all the Qualities of a true Friend ; he is open, free, and generous, and where he professes himself a Friend, he maintains the Character with Sincerity and Honour. He knows himself to be honest, and cannot suspect another ; he has too much Virtue for the Age he lives in, which has led him into several Inconveniences. Had he liv'd in the virtuous Times of *Rome* or *Greece*, he would have been enroll'd with the *Plato*'s and the *Dion*'s, the *Scipio*'s and the *Lælius*'s. *Manly* has ventur'd his Life for Cowards, who have afterwards basely deserted him, and however others have behaved towards him ; no one can reproach him with the least Failure in his Engagements of Friendship.

And indeed no one but the most finish'd Villain can be false to, or prejudice the Man he calls his Friend ; for we communicate those Things to them, which we carefully conceal from the rest of the World. It is our own Fault if we suffer from any Advantages we give our Enemies ; but no virtuous Man can or would be guarded against his Friend, for whenever we come to act with Care and Circumspection, the Name of Friendship may remain, but the Friend, alas, is lost.

I would however give this one Piece of Advice to all Mankind ; whatever Rupture or Falling-out happens between Friends, let them part fairly and let those Secrets which were communicated to each other, (whilst they lived as Friends) remain still Secrets to the World. *Tully* complains of *Mark Anthony* in the most severe manner, for exposing the Letters to publick View, which passed between them when they were intimate ; and says, no Man who had any Regard either to Honour or good Breeding, could have been guilty of so infamous an Action.



N° XVII.

The BRITON.

*Quid verum atque decens curo & rogo & omnis in hoc
sum.*

Horat.

Wednesday, November 27. 1723.

IT happen'd last Summer, at a Country-Retirement of *Eugenio*'s, that *Crater* and *Philander* (his former Familiars at the University) made him a Visit. *Crater*, having always liv'd within the Walls of a College, retain'd still the same Aukwardness of Behaviour, and Moroseness of Conversation, which he had when *Eugenio* first knew him. *Philander*, tho' he enter'd early into the World, endu'd with an Understanding capable of making the greatest Improvements, generous and frank-hearted, almost to a Fault; yet he so little consider'd, or perhaps so far despis'd the Decencies of Life, that it led him often into Inconveniencies, and render'd his Company upon some Occasions (though formed by Nature to please) almost as distasteful as *Crater*'s.

Crater thought freely or humanely on no Subject; *Philander*'s Judgment was unbias'd in few Things, except in Religion; *Crater* was disagreeable to all, because, without any real Knowledge, he arrogantly gave you to understand, that his Sense of Things was the only Standard of judging rightly. *Philander* displeased none, except those who were not enough acquainted with his Virtues, to forgive his little Failings.

Eugenio, with an Easiness of Carriage that always accompanied him, receiv'd his two Friends, and study'd with an Air of Delight, to find out every thing that might be agreeable to them: He shew'd them his House, which

which was adorn'd with well-chosen Pictures ; he discover'd the same good Taste in the disposing his Gardens : for every thing that was polite, and contributed to render Life more cheerful and easy, belonged to *Eugenio*. *Crater*, with an Air of Contempt, view'd his fine Paintings, and unwillingly attended the good natur'd Man, labouring to give him all the Amusements his Rural Villa would afford. At last *Crater*, unable to endure so much Politeness, broke out in this manner :

‘ I thought, *Eugenio*, you had been a Man of better Understanding, than to have taken so much Pains, and expended so much Time and Money upon Things that are mere Trifles, and tend to no manner of Service to Mankind : Religion nor the World is not better'd by Painters, Poets, or fine Models of Gardening : Mankind is not the more learned or wise for their Knowledge in these things. *Plato* did well to banish Poets and Musicians out of his Republick ; for, from the time they have been introduc'd, and gained Esteem amongst us, solid Learning and Religion, which are the Stays and Supporters of Morality, are laid aside, to make way for these Gentleman-like Amusements.

Philander, with his wonted Sincerity, was going to shew him, that Religion, as it had been practis'd of late Days, did not so well consist with Morality ; but *Eugenio* interpos'd, and with gentle Reproofs replied :

‘ I own, *Crater*, these are Trifles, compar'd to some other Engagements of Life ; but why may not these Trifles, as you call them, laudably be the Amusements of Men of the first Characters ? It has been always my Way of Thinking, that what contributed to my own Pleasure, at the same time communicating some Advantage, or, at least, not Pain to others, was a virtuous Way of spending Time. Though Poets, Painters, and Musicians, have not the good Fortune to stand in the Rank of learned Men ; yet they have succeeded in softening the morose, unsocial Spirits of Men, where dry Philosophy has fail'd : They have supply'd us with new Pleasures, and the more Ways that are explor'd to give us Satisfaction, the more our Natures are ennobled and remov'd from the Brute-Creati-

tion. Religion and Learning I would by no means discourage, but they lose half their Lustre from the Tempers of Men who generally profess them: A well-bred, good-natur'd Man has more Merit with me, than the Bigot or supercilious Scholar. Where is the mighty Use of your boasted Learning, if you want that placid conciliating Manner to make Mankind attentive to your Instructions? Advice, from Experience, is ineffectual, when they disapprove the Adviser. The Poets, and the more gentle Reformers of the World, proceed in a Method more truly Philosophical: They take Mankind as they are; consider him as a Creature made up of various and strong Appetites; by Lenitives they work their Cure, not forcibly endeavouring to root up the whole System, but as Nurses indulge their Children, give something into their Humour, and point out and shew the Medicine in such an alluring Manner, that they delight in and enjoy the Remedy from such pleasing Hands.

Eugenio was pursuing with Transport the Praises of Poetry, while *Philander* listen'd with Admiration to those Encomiums, which in some measure regarded himself; when *Crater* interrupted him with an unbecoming Vehemence.

' Poetry, of all the Inventions of Mankind, is the most prolifick in Mischiefs; the Misleader of our Youth, unsettling their Minds in the Principles of Religion, and placing Morality in its stead; filling them with imaginary Ideas, and ever after depriving them of the Means of arriving at Truth: for when once the Understanding is tainted with this Art of Fallacy, in vain it may look back for honest simple Truth; you are entangled in the Snare, and may rescue your self if you can from *Circe's* Charms. You may remember, *Philander*, that *Eugenio*, when with us, was a sincere Lover of Learning where he had imbib'd useful Knowledge; but the Conversation of the World has misguided him in the Conduct of Life.

Philander interrupted him with great Earnestness, saying, ' That he would exchange all his Acquisitions of University-Knowledge, to have been Master of one Ode in *Pindar*: What we gain'd with you (continu'd he) serves

• serves to no one purpose of Life, and is rather a Hindrance than a Recommendation, when we desire to be thought qualified for the Office of an active Life. • When we first land (as it were) amongst our Fellow-Citizens from your seemingly remote Colony, we appear like *Chinese* travelling in the *European Countries*: Our Deportment, our Language, our Dres, is as different from the civiliz'd *Eugenio* and his Companions, as are the Manners of those who live twenty Degrees distant from *London*.

Eugenio was pleased with *Philander's* Frankness; but fearing his Friend might commit some Indecencies in enlarging too far upon a Topick he seem'd so fond of, took up the Discourse, and answered *Crater* in the following Manner.

• I perceive, *Crater*, you are somewhat uneasy at the Freedom *Philander* has taken, but you must impute it to the Warmth of his Imagination, and not to any Disregard he would shew to your Sentiments; however, I cannot think the Poets are so very faulty as you would make them; they have been rather Advocates for, than Enemies to Religion, and you will find Morality carried to a higher Pitch by some of them, than by the most severe Philosophers. How, says *Crater*, interrupting him, Poets Advocates for Religion! Yes, replies *Eugenio*, What a Reverence for the Gods, and what a solemn Regard for Religion does there appear in the Writings of *Pindar*? Who has enforced the Obligation of Oaths, or the Respect there ought to be paid to Truth, in a stronger manner? I have heard you yourself commend the Chastness of Expression and Sentiment so remarkable in *Virgil*; and would you banish all Poets from amongst us, for the Indiscretions of a few, who scarce deserve the Name? Consider what a Relaxation and Unbending of the Mind we receive from the Assistance of Poetry. A too long Application to severe Studies, is apt to make us grow heavy and ill-humour'd; in this Time of Distress, Poetry relieves us; the Power of Verse diverts the melancholy Vapours, and gives us at the same time Pleasure and Instruction.

N° XVIII.

The BRITON.

*Quid verum atque decens curo & rogo & omnis in hoc
sum.*

Horat.

Wednesday, December 4. 1723.

CRATER with Uneasiness heard *Eugenio* attribute a Kind of Magick to the Powers of Poetry, that it help'd the Distressed, uprais'd the Heavy-hearted, communicating fresh Joys, when every Thing besides was impotent, to cheer the drooping Soul : ' I perceive (said he) *Eugenio*, from your Discourse, that you make Pleasure the main Busines of Man's Life ; that when the Mind is afflicted, it may lawfully have recourse to any Remedy, however unreasonable, that is most likely to relieve it ; that our unruly Appetites should have a plenary Indulgence in every Thing they so irregularly desire : This is the imperfect Way of Thinking, so fashionable among Gentlemen of the World ; consider, Man was born for other Purposes, to travel through this Life with Penury and Pain, in the Service of that Being, who was so indulgent to give him Existence, that what promoted his Glory, and the Service of our Fellow Creatures, however repugnant to our Passions, (the depraved Part of our Composition) ought to be the Labour of our Lives ; and *Eugenio*, I cannot help observing, that even Afflictions, which you Gentlemen so industriously endeavour to remove, are to be esteemed beneficial to Mankind : It is then alone, we can be said properly to flourish ; for as they blunt the Edge of our Appetites, and wean us from the Vanities of the World, they further us in our Pursuits after more solid Ac-

quire-

quiements: I do not question, *Philander*, but you will one day be sensible of the Benefit of Affliction.

Philander could contain no longer, (impatient to hear a human Creature talk so unlike one of the Species) but answer'd with Warmth, ' That no Lunatick in his Ravings, ever fram'd so wild a Notion of Things; that a Creature, whose very Essence consists in his Passions and Desires, compos'd by an all-powerful and just Being, who wanted nothing, nor could be made fuller in Power or Joy, by any thing he had created; to imagine then that the Duty of that Creature consisted in acting contrary to those Powers which were given him, to gratify the Almighty, and advance his Glory, was impious and extravagant: To postpone our Appetites, to rebuke the Intimations of the Will, and let it know that God is not pleased it should enjoy what he made it necessarily require; that Self-denials, Sufferings, and thwarting our Desires, are the only Means of making our Addresses, and paying Obedience to him: Is not this the highest Prophanation? Impeaching the Goodness of our Master, as if his Delight could not consist but in the Misery of his Creatures. Suppose *Crater*, that you yourself could possibly frame a Being, (tho' I am far from supposing you any ways partake of Divinity) I am sure, *Eugenio* will agree with me, you would endue it with such Powers and Modes of Acting, as should contribute to its own Felicity, conducive to the Good of others; that in doing Service to its Fellow-Creatures, it promoted its own Happiness; that acting suitably to its Nature, was the highest Perfection that Being was capable of, and, at the same time, paying the greatest Deference to its Creator: Unlike the wretched Creatures you would induce us to believe Mankind are, tho' constituted by the most benevolent and intelligent Being: Whereas, according to you, our Duty to him is render'd from the Sweat of our Brow, and our Love to our Fellow-Creatures, with Pain to ourselves.

Thus *Philander*, who never knew the Art of concealing his Notions, was pursuing his Subject with the Warmth of an honest Mind, when *Eugenio* discover'd some Uneasiness, and often endeavour'd to interrupt him, observing

serving *Crater* was displeased ; when immediately the Servant brought him word that Dinner was upon the Table : so *Crater* walked before them up the Garden, murmuring to himself at the Wickedness of the World, and lamenting the Want of an Inquisition in this Country. *Eugenio* was behind with *Philander*, ' recommending to ' him a more complacent Behaviour to those who differ'd ' from him in Opinion ; that his Treatment was too vio- ' lent ever to make Converts to his Way of Thinking : ' That there was a more gentle and availing Method of ' exposing the Absurdities of another, without breaking ' in upon the Rules of Decency, which was the true Cha- ' racteristick of a Gentleman ; that every Man, from the ' Laws of Society, of what Country or Profession soever, ' though the Cut of his Habit or Understanding differ'd ' from you, had a Right of being inoffensively treated. ' You will excuse this Freedom, *Philander* ; but having ' known you often to commit these Irregularities, makes ' me dwell the longer, to induce you to reform this Fail- ' ing. Our Hearts are linked together so closely in the ' Bonds of Friendship, that what Reproofs we give each ' other are as kindly taken, as if they proceeded from ' our own Reflections.

They now sat down to an Entertainment, where all Things were order'd in the most elegant manner ; but *Crater* could ill enjoy the Repast ; the Discomposure of his Mind gave every Thing he tasted a bad Relish ; the Soups, the Ragoufts, nor the Wines, had their proper Flavour, though at other Times none so sincerely loved them as this unfeul Man. This Disclaimer against the Pleasures of the Senses, scarcely felt any but what were admitted through those Inlets, and those chiefly of the grosser Kind, the Pleasures of the Palate, as lying easily within his reach from the Place of his Education. Thus remained *Crater* insensible of the Delicacies on the Table, and undelighted with the Pleasantry of *Eugenio* and his Friend *Philander*, when *Eugenio*'s Lady asked him, with Civility, how he approv'd the Model of the Garden and the Wilderness, whether the natural Harmony of the Birds in the Woods, did not exceed the affected Warblings of the *Italians*.

He reply'd, with a scornful Smile. ' That he understood no Harmony, but that which appeared in the general System of Nature; that the Creation, indeed, was dispos'd so harmoniously, that no one Thing was unsuitable to another; that if consider'd in the whole, the many seeming-repugnant Phænomena's were reconcil'd, and made up together an amicable Conformity.

The Lady was startled to hear the word Harmony, which she had generally apply'd to the Nightingale, or Madam *Cuzzoni*, signify such a Jumble of Things which her Understanding had never been molested with before. *Philander* smil'd to see his Adversary so prettily encountered. She then desir'd to know of him, whether he abandon'd all the Diversions of the World, and sought not sometimes for Amusements from external Objects.

' External Objects, Madam! You have been under a very great Error, they are only the Ideas of the Mind, what you apprehend, perhaps, to have been real Bodies. Have you all this while been so deceived, as to think the Nightingale warbling so sweetly in the Woods, was an animated Piece of Matter? Sure (says she) *Eugenio* is a Man, and *Philander* an external Object, if I can see. No (reply'd he) meer Fancy, all Ideal, though it serves to the same Purpose of Life, whether *Eugenio* is a Being distinct from our Imaginations, or whether the elegant, the polite *Eugenio*, and his Friend *Philander*, is only an Idea of the Mind. Nay, says *Philander*, have I been then talking with so much Earnestness to a Phantom of my own Brain? Have I my self conceiv'd an Idea only of a *Crater*, who is no where subsisting but in my Imagination? That *Crater*, who is only an Idea of my Mind, and I but a Notion of his, that the same Ideal *Crater* should stand up in Opposition to my own proper Ideas, is a Piece of more refin'd Scepticism than was ever yet advanc'd either by *Pyrrho*, or his Followers.

Here *Eugenio* spoke like *Nestor* of Old, soothing the Differences of the *Grecian* Chiefs. ' Well *Crater*, I perceive you can employ too some Part of your Time concerning Trifles, as well as myself; the Knowledge, or rather Conjecture of these Things, make up only the Amusements of a University-Man, as Gardens,

dens, Poetry, and Paintings, the Pleasures of a Gentleman. The Difference is, you would impose yourselves upon the World for useful and learned Men, upon account of your Knowledge in these Things; and, indeed, the great Pomp of Learning you appear with, has often engag'd great Part of the World in your Favour, while we pretend to little more than to an innocent agreeable Way of spending Time; I think you might enjoy your Ideas, and I my Gardens, without being reckon'd great Trespassers upon the Good of Society; but your Thoughts are employ'd in those Things which the Understanding cannot fathom; I have the Advantage of you in this, never going out of my Depth, I can easily comprehend the Objects which engage my Attention: You are plunging into the immeasurable Abyss of Space, there you must soon call out for Assistance; you presently perceive the Shortness of your Understanding, which might serve you as a Check, that our Views ought to be bounded by Things that encompass us in the Earth: Here we can attain a full comprehensive Knowledge of whatever we stand in need of, to render Life more commodious, and Mankind more useful to one another. These Studies I conceive to be the proper Employments for our Minds; and now, *Philander*, let me entreat you to moderate those extravagant Sallies; believe me, that the establish'd Creed of a Country ought never to be inveigh'd against; it is a Species of Rebellion not to acquiesce in what is authoriz'd by the Sanction of the Laws; to declare against the Religion of your Country, is the poor Resource of the Abandon'd, and those who are thrown out from the Fellowship of Men. I would appeal to you, whether you would not esteem it mean and ungenerous, if you were present at the Ceremony of a *Mosque*, to ridicule and disturb those People at their Devotion; if so, how much greater Regard are you oblig'd to shew to that Religion which is pure and reasonable, and what your own Mother-Country has receiv'd? I could be pleas'd too, if *Crater* would remit something from his Severity, and you abate of your Licentiousness; then adding to your selves what the other throws off, it would reduce you both to reasonable Men.

The

N^o. XIX.

The BRITON.

Ecce iterum CRISPINUS!

TRUE BRITON, December 9. 1723.

Wednesday, December 11. 1723.

THIS is the second Time I have been indebted to the TRUE BRITON for a *Motto*; and he seems in both Instances to have discover'd a plentiful Lack of Knowledge, as to the Meaning of his Author. In his last *Monday's Entertainment*, he would persuade us, that CRISPINUS was a corrupt Statesman, who amass'd together prodigious Wealth by plundering his Country; when, in reality, he was nothing more than an abandon'd, lewd, luxurious Spendthrift; one who was guilty of every Wickedness, without the least Pretence to any kind of Virtue, to alleviate or varnish over his Vices; a Man of no manner of Consequence in the State, nor remarkable for any thing but Licentiousness, and his accompanying a lewd Emperor in his Debauches. This is the Character given of him by JUVENAL, and some other People of tolerable Sense for the Times they liv'd in; not that I would quote their Opinions as preferable to the consummate Judgment of the ingenious Author of the TRUE BRITON, or of his learned Correspondent from *Trinity-College* in *Cambridge*: They think and write in a manner entirely different; no one can charge them with pilfering from the old unfashionable *Greeks* or *Romans*; nay, their very Enemies will clear them from this Imputation, and allow them the Merit of being truly *Originals*.

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But a Fatality seems to attend these Journeymen of Slavery, that they seldom produce a vicious Character from Antiquity, but it unfortunately reflects upon their old Patron and illustrious Benefactor. Would any Friend or Well-wisher to the gallant HOTSPUR, have brought the Character of CRISPINUS upon the publick Stage! but since the Character is introduc'd, we must examine it a little, and see to whom it belongs.

CRISPINUS had broke his Constitution through a long Course of Intemperance; but, feeble as he was, his Inclinations for Lewdness surviv'd his Abilities, rich Soups, high-season'd Ragouts, and all manner of Provocatives, must be sought after to remedy this Misfortune, and to make up for the Deficiencies of Nature. Is there no Similitude (my dear TRUE BRITON) between this debilitated *Roman*, and a most Illustrious of your Acquaintance?

CRISPINUS enter'd into a strict Acquaintance with a certain *Roman* Knight; and that he might fully discharge the Duties of a Friend, the first Opportunity he had, he debauch'd his Wife: But Adultery with him was a venial Crime, a Sin in which he gloried, and would frequently boast how many Families he had made unhappy; but his Villanies were not circumscrib'd or limited, the *Vestals* themselves could not be secure from his Violences, though it was Death by the *Roman* Law to attempt their Honour: However, in this lewd Part of his Character, the ancient CRISPINUS must submit to the modern in one Particular; the ROMAN had no Taste for superannuated Matrons; whereas the TRUE BRITON has often valued himself upon account of a Favour he once receiv'd from an old toothless Alms-woman.

As to their luxurious Way of Living and Extravagancies, it would be difficult to determine the Preheminence; CRISPINUS, 'tis true, once gave a hundred and fifty Pounds Sterling for a delicate Fish; HOTSPUR would have done the same, could he have met with a Rarity that bore the like Price. CRISPINUS, indeed, enjoy'd one Advantage which our Hero earnestly covets; a DOMITIAN was upon the Throne to support him in his

Extrava-

Extravagancies and Profuseness; a Misfortune (thank Heaven!) we are free from.

The disorderly Pranks they play'd were much of the same kind; they got drunk, frequented Bawdy-Houses, scower'd the Watch, abused the Constable, broke Windows, and lay in the Round-house. They discover'd the same honest Dispositions with regard to their Creditors; for whenever a Tradesman demanded a legal Debt of CRISPINUS, he constantly paid them with, *Do your worst, you Dog, I insist upon my Privilege.*

Their Capacities likewise were exactly of a Size; CRISPINUS had a consummate Assurance, and was never ashame'd to utter whatever came uppermost; by this Method he acquired the Reputation of a good Speaker, with all the inconsiderate idle young Fellows of *Rome?* but Persons of Reflection discover'd the Cheat, and knew him to be nothing more than a rattle-brain'd impudent Pretender to Wit, without either Judgment or Capacity.

There is one Circumstance which alleviates the Vileness of CRISPINUS's Behaviour; he was born a Slave, and his brutish Actions could cast no Reflections upon his Ancestors; and the Supposition is very natural, that a Creature born and bred up to Bondage, should be an Advocate for Slavery: HOTSPUR has not this Plea to make use of; he is descended not only from a noble Family, but from an uninterrupted Succession of Patriots, all Advocates for Freedom, and strenuous Asserters of the Cause of Liberty. What a Figure must a Descendant from such illustrious Predecessors make in the Eyes of all considerate Men, pleading for Arbitrary Power, disturbing, as much as in him lies, the best Administration we were ever blest'd with; and abusing, by a mean Irony, a King, from whom he has receiv'd the highest Obligations. The most charitable Construction we can put upon such Behaviour is, to conclude the Person who behaves himself so, to be stark mad.

Now I have done with the Master-Drudge, I shall consider a little the Writings of his Underlings. Who this FERDINANDO is, I agree with the TRUE BRITON, it is impossible to determine; I should have suspected he had design'd him as a Picture of the Prime Minister

at *Albano*; but I am too well acquainted with the Love and Esteem this Scribbler bears to that polite Court, to suspect him of ridiculing either their Measures or their Ministers: But whoever he is, it must be acknowledg'd he has an excellent Talent at Speechifying. That the First Minister of the Court of *Spain*, should tell the People that he *at length discovers that he knows nothing of the Matter*, is somewhat surprizing, and it is at least a Confession not very frequent among Politicians; and I am apt to believe, if he had design'd to bubble the People out of *Millions*, for this important Discovery, he would nevertheless, in common Prudence, have kept the Secret to himself. But let him be who he will, no Nation has any Reason to be jealous of his great Sagacity, or to fear the Loss of their Liberties from the deep-concerted Schemes of so accomplish'd a MATCHIAVEL.

I find, Count CARLOS is become a Top-Favourite with this Writer; but his chief Merit seems to consist in the great Affection he bore towards the Bishop of TORTOSA, whom, by the By, I take to have been a very haughty, ambitious, turbulent Prelate, and not very unlike Father FRANCIS: If so, I must own I cannot blame FERDINANDO for rejoicing at his getting rid of him.

That excellent well-penn'd Speech, copy'd from St. ANTHONY's Oration to the Fishes, is likewise an Original in its kind, both for Thought and Expression; and People fifty Miles distant from *London*, will, no doubt, be surpriz'd to find there ever was a Statesman, bles'd with so great Abilities as *Ferdinando* is there represented to have been Master of. But I think the Author should have advertised for the Benefit of his unlearned Readers, that he talks there by way of Allegory; or a Person who is not conversant with this Writer's System of Rhetorick, might, with Reason, have taken it for a genuine Oration, deliver'd upon some particular Occasion, by the ingenious Mr. Penketb-
man, to his dancing Animals.

Before I conclude this Paper, I will give one Piece of friendly Advice to my Antagonist.

To the TRUE BRITON.

SIR,

If you have any Regard for your Safety or Subsistence, burn your Spanish Manuscript, and stick to HOWELL.

I am, Yours,

December 11

1723.

The BRITON.



N^o XX.

The BRITON.

— Sapere & Fari.

Hor.

Wednesday, December 18. 1723.

WHENEVER a Scribler is out of humour with the Administration, or has a mind to libel his Superiors, he naturally ransacks Antiquity for a List of Patriots, and thinks by discovering the No Resemblance between the Conduct of an Antient and a Modern Minister, he sufficiently exposes the latter; and quotes the Actions of CURTIUS, BRUTUS, and CICERO, as *Parquinades* upon the present Rulers; when in Reality it would be Madness or Folly, to think of imitating the Policy of a People, who liv'd in an Age entirely differing from Ours, in their Customs, Manners, and Religion.

The stern unsociable Temper of the elder BRUTUS, might have been destructive to the Liberties of a civiliz'd People, where Freedom had been long establish'd; although it was necessary to confirm a new Sort of Government, and to deter others from attempting the Restoration of Tyranny.

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CURTIUS, at this Time of Day, might possibly acquire the Reputation of a Patriot in a *Catholick Country*; but his Publick Spirit would appear mere *Quixotism* to a *Protestant People*, who are used to credit their Senses, and who would scarcely believe his plunging himself into a *Gulph, Horse and all*, could be any powerful Antidote against the Infection of a Pestilence.

The Genius, the Dispositions of a People, must be consulted, in order to govern them successfully; and it would be as ridiculous to think of governing a *British People* by a System of *Roman Laws*, as it would be imprudent in us to quit our Artillery and Bayonets, for the heavy Armour and Javelins of the *Romans*, in expectation, that using the same Arms, must entitle us to the same Successes, which attended *CÆSAR* who made Use of them.

Every Nation has different Views, different Interests, and different Patriots: It is of no Consequence whether they resemble one another; they have an equal Pretence to the Character of Patriotism, if they use their utmost Endeavours to benefit their respective Communities.

Self-Murder was a great Mark of Patriotism among the *Romans*, the Deaths of *CATO* and *BRUTUS* have afforded a Subject for Panegyrick to the Poets and Orators of old: We *Britons* think a Man can never be serviceable to his Country, by throwing away a Life, which, if preserv'd, might have greatly contributed to its Welfare.

In short, if we consider the true Genius of the *Roman People*, they had no Notion of a Man's being truly great, and beneficial to his Country, unless he had enlarg'd their Dominions, or gain'd some considerable Advantage over their Enemies by War. They were ignorant, and at that Time incapable of rendering themselves powerful by Commerce; and consequently, their Virtues must be of a different Sort, from those which are peculiar to a Mercantile Trading People: Their Laws, their publick Encouragements, their Places of Honour and Profit, were all framed to advance the Spirit of the Soldiery, and to confer Grandeur and Applause upon the most valiant. The Soldiers were rewarded with the highest Dignities while alive, Triumphs, Ovations,

tions, and Statues, were the certain Consequences of a successful Campaign ; and after they had enjoy'd the highest Felicities Mankind is capable of enjoying on Earth, they were translated to the Skies, and upon their Deaths were enroll'd with the Gods, and sacrific'd to as new Divinities, in consideration of the great Atchievements they had perform'd in War. TULLY is, I believe, the only Instance among the *Romans*, of one who rais'd himself to the most considerable Offices in the State, that had never eminently signaliz'd himself in the Military Way.

This Way of proceeding was, no doubt, right Policy, upon two Considerations ; first, the *Roman* State consisted originally of a very small Tract of Land, situated on the Continent. As it was an *Asylum* for all Criminals, their Numbers grew too large for the Country they possessed : This put them upon plundering and ravaging their Neighbours : Success attended their Inroads and Ravagements. As they grew more considerable, the Number of their Forces was augmented, and they judg'd it more for their Interest to employ this Army of Ruffians in Wars abroad, than to suffer them to remain in Idleness at home, where they might have prov'd dangerous as well as chargeable to the Commonwealth. Secondly, As they were Strangers to Commerce, War was the only Means they had of enriching themselves ; the Spoils of other Nations supply'd their Want of Trade, and they gratify'd their Officers, by allotting them a conquer'd Province to despoil and plunder.

On the other hand, the *English* Constitution subsists entirely upon a different Policy ; for by reason of our Situation, we are the best form'd to be a trading Nation of any in the World, enjoying a rich and fertile Country, encompass'd by the Sea, and stor'd with various Commodities and Manufactures, that are wanted by other Nations.

From hence it is evident, that whoever is greatly instrumental in obtaining new Laws or Encouragements to promote and enlarge our Trade, and make our People industrious, discovers that Species of Publick Spirit, which is chiefly laudable in an *Englishman*.

The Neighbour Kingdoms that surround us, are as powerful by Land as we are, keep great standing Armies, as knowing in the Art of War, (a Circumstance very different from the *Roman State of Affairs*) which obliges us to keep Troops in pay ; though it is our peculiar Happiness to maintain a much smaller Number of Soldiers, than any one Prince in *Europe*, and yet, perhaps, no one Prince is so much infested with intestine Broils.

Now let me beg Leave to demonstrate to those very old *English* Gentlemen, who are wonderfully desirous of putting us upon the old System again ; who say, that standing Armies in an Island are altogether needless, that occasional Soldiers, Men who held their Estates by the Tenure of fighting when their King stood in need of them, were the best standing Army for this Country.

In the first Place, these shrewd Politicians make no Allowance for the Difference of Times ; the Armies of other Countries in former Ages, were as rude and undisciplin'd as ours.

Secondly, it is impossible, that Men thus divided, and trained up in the Art of War by themselves, should, at this Time of Day, be either so formidable, or expert at their Business, as those Troops who are in constant Exercise in assembled Bodies, and have their respective Officers to supervise and instruct them.

As we are Islanders, it would be ridiculous in us to maintain large Armies, with a View to conquer other Kingdoms, or in Hopes to enlarge our Dominions ; for every foreign Acquisition is detrimental, or at best chargeable to a trading People : and it would be equally imprudent, to leave our selves so very defenceless, that, in Case of an Invasion, we must be oblig'd to depend upon the County Militia against a Number of regular Forces.

I hope by considering after this Manner the different Policies of antient *Rome* and *Great-Britain*, the Reader is convinc'd, that a *Roman Patriot* would appear in this Island no better than an *English Madman* ; and we should conceive a very mean Opinion of that Prime Minister's Understanding, who should leap into a Coal-Pit for the Service of his Country.

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The Patriot valuable to an *Englishman*, is he who secures our Trade by making strong and useful Alliances, enlarges our Commerce, defeats Conspiracies, and takes Care that the Commonwealth incurs no Detriment. It requires, indeed, great Abilities to discharge these Duties, and more particularly in a free flourishing Country ; every Neighbour beholds her Felicity with an envious Eye, and is cautious how he grants her any Terms which may render her more powerful.

But an *English* Minister is not to think it sufficient if he guards against the Designs of foreign Enemies ; he is to consider, his very Virtues will render him obnoxious to his own Countrymen ; he must be content to fatigue himself for the Benefit of a People, and be reproach'd by that very People, as if he were playing the Part of a Betrayer.

A Patriot must likewise be Master of great Abilities, to be able to serve a free People ; they are naturally so jealous of their Liberties, and so apprehensive of Power lodg'd in any Hands but their own, that they must be very sensible of his Integrity and Capacity, before they will venture to entrust him, even with the Means of being serviceable to themselves : Nor are Wisdom and Penetration alone sufficient ; in vain are the best Designs concerted and settled in the Imagination, if the Faculty of communicating these Designs is wanting ; Justness in speaking enforces Conviction, and the clear Stating an Argument often wins over the most violent Opposer : In short, Resolution and Integrity, Judgment and Elocution, form a *British* Patriot ; Austerity, Moroseness, and Vain-glory, will furnish out an elder *BaUus*, or a *Curtius*.



The



Nº XXI.

The BRITON.

Tantum Religio potuit suadere Malorum.

Lucret.

Wednesday, December 25. 1723.

Equivocation is a true Catholick Virtue; every Liege-Man to his Holiness, enjoys one Privilege more than the Heterodox Part of Mankind; *Mental Reservation* is an Indulgence granted to all true Sons of the Church, from the Metropolitan of Rome; with a particular Injunction to use it upon all, and every Occasion, but more especially if they should happen to reside in a Protestant Heretical Country.

This Power is granted to their Missionaries generally, and without any Limitation or Circumscription whatsoever; it is not sufficient to deceive by a seeming Acquiescence in Conversation, by a false Appearance of Sanctity and Religion: *Oaths*, the Protection, and Safeguard of Mankind against Deceivers, are dispensed with, by this *Pontifical Indulgence*.

If this *Jesuitical* Policy should prevail in the World, the Consequences are very visible; what Prince can be secure of the Allegiance of his Subjects, or what Subject of his Property? The most harden'd Villains have, in all Ages, both under the *Heathen* and *Christian* Dispensations, shewn the greatest Regard to this most solemn Appeal to a supreme Being: *Superstition* and *Bigotry*, were the first Sanctifiers of *Perjury*; and as the best Institutions are liable to the greatest Abuses, this monstrous Impiety is usher'd into the World under the Colour and Sanction of *Religion*, and God himself is consti-

constituted the Patron of Prophanation: For, it is laid down as a self-evident Proposition, that Oaths are to be taken in the Sense of the *Receivers*, without any Regard to the Intention of the *Imposers*.

Another fundamental Doctrine, is, That *Oaths*, which the *Receiver* judges unlawful, may be taken to avoid the Penalties which are annexed to the Refusal; but the Person incurs Damnation, who preserves and keeps inviolable, the Promise he made to God and Man in the most solemn Manner. These are the Articles of Faith which compose the *Creed of an Orthodox Papist*.

Most of the Rebellions, Treasons, and Assassinations that have been committed since the earliest Times of *Christianity*, may be imputed to this dispensing Power. The Gates of *Paradise* stand open for the *Assassine* to enter, and the Successor of *PETER* absolves him from the Sin of Murder.

These Principles of Policy, may seem well adapted to support the Power and Grandeur of the *Romish Church*, to enable her to bind the *Kings of the Earth in Chains*, and her *Nobles in Links of Iron*: But what can account for this Way of Thinking, in a People who call themselves *Protestants*; who acknowledge no *Infallible Guide*, and who have no seeming Protection against the just Wrath of God, and those Judgments wherewith he has threatned *False-Swearers*.

But I am told, it is a received Maxim with all *TRUE BRITONS*, that Political Oaths are barely Matters of Form; that it is requisite, indeed, to swear, in order to avoid double Taxes, (which, in all probability, would impoverish the Loyal Party, and consequently lessen the Revenue of his *Majesty* at *Albano*) but as the Oath is imposed, there is no manner of Regard or Observance to be paid to it; that it is no ways binding, and that your Word of Honour given upon a common Occasion, ought to be more respected.

If one was to consider what these Gentlemen propose, by juggling and playing Tricks with their Consciences after this manner, it would amaze the meanest Capacity; and, I believe, if they themselves could behold the Grotesque Figure they make, they would be ashamed of their own Picture. To see a *Protestant* fighting for *Popery*, a *Free-*

Free-born Englishman combating for Slavery, a Person allow'd the full Use of his Senses, pleading for a blind Submission of his Understanding to the Will of another, would make a more ridiculous Piece, than ever Old HEMSKIRK dreamt of.

But, as Mankind improves in Ingenuity every day, the Nonjurors of these Times seem to have hit upon an Expedient to prevent the Registering their Estates, perfectly new, and which effectually prevents any Qualms which might arise from a squeamish Conscience: if they can be free from taking the Oaths, and avoid double Taxes, the Point is carried; to effect this, I am inform'd the following Method is made use of.

A Gentleman of publick Spirit, no Fortune, and great Intrepidity, can take the Oaths for half his Acquaintance, by going to the several Courts, and subcribing by a fictitious Name. By this means, several of the most eminent Nonjurors may save the registering their Estates, being suppos'd to have comply'd with the Law; when, in reality, they have swore only by Proxy; and the Government is no otherways secur'd of their Allegiance, than upon the Word and Honour of a *Knight of the Post*. This, I think, is the most barefac'd Impudence, and the highest Indignity offer'd both to God and Man, that was ever yet put in Practice. I receiv'd the following Letter from an unknown Hand upon this Subject, which I shall give my Reader in its native Eloquence.

To the BRITON.

SIR,

AS I was making my way through the Crowd in Westminster-Hall, in order to take the Oaths enjoin'd us by a late *Act of Parliament*, I found the following Paper, which I beg you will publish.

I am, Sir,

Yours, &c.

Incognito.

PS. You may depend upon its being genuine.

To

To Maitster TRUE BRITON.

AS I know dou art a stanch Friend to our Cause, I vil tell you a braave Story, Joy. Here is de Matter now! shome of my Acquaintansh were in greaat Tribu-laation about dis^h saame Act of Parliament, dat i^h laid upon dere Consciencies Faith! But now to let you spee, Honey, dat Necesshity is de Muder of Invanshon, I vill tell you how I did shaave shaveral of our Friends from downright Parjuration, for all dey have taaken de Oatesh, and upon shoul dey have not taken dem neider.

Vel now, you vil maake Stare upon dat? Arra, Honey, here is de Caase, Devil a Shoul of dem waſh upon de sheshons in Parſon; but faith I did put all dere Naames upon my nowrn shelf; and so one after anoder I did taake dem ten timesh over altogether, at all de shwaaring Plaſhes there was in and about London, and Devil a once did I taake dem for my nowrn shelfs all de while, Joy. Now dear Honey, Munny is a little skaarsh, and if dow wouldſt be fo graateful as to deſeer our Maitſter upon de toder shite of de Vaater, to ſend me a Patent for dis shaame new Invanshon, dat no Bodys but my ſhelf ſhould taake shwaar for his Friends upon Occaſhon, I vill be ſho kind as to shwaar dy Friends for dee for noting: ſho diſh is all at preſtant from,

Dear Honey,

Your true Friend,

and Sharvant,

PATRICK MAC-OATH.

I must own I never doubted of the Good-will which the Family of the MAC-OATHS bore to the Pretender; but let MAC say what he will, this INVANSHON (as he calls it) could never be his own, this was the Product of a more refin'd Genius; and I'll venture Odds, the original Author of it is, at preſent, either Abroad beyond Sea, or in the North of England.

The



Nº XXII.

The BRITON.

Quique, sui memores, alios fecere merendo.

Virg.

Wednesday, January 1. 1724.

THE Acquisition of Power, is what most People look upon as the chief Good; and it is earnestly sought after by Men of all Conditions, from the *Prime Minister* down to the *Petty Constable*. Authority is coveted by all, because it gives them a Superiority over Persons of their own Rank, and hides (as they imagine) their Imperfections from the World. I have known an ignorant *Country-Esquire* make great Interest to get into the Commission of the Peace, that his Neighbours might entertain a good Opinion of his Understanding; and a young Fellow of a timorous Disposition, buy into the Army, to conceal his want of Courage.

But it were endless to enquire into the different Motives, which induce Men to pursue this imaginary Benefit with so great Intenseness; since every Man, in all probability, proceeds upon a different Consideration. Riches, Titles, Grandeur, and Popularity, have, no doubt, their Followers and Admirers, and several affect Power and high Offices with no other view, than to enlarge their Tables and Equipages, and to increase their Number of Dependants. These, I allow, are mean and trifling Inducements; but until we are blest with a Nation of *Right Thinkers*, these Trifles will have their prevailing Charms, and be consider'd by many, as Things really and substantially valuable.

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But I believe, whoever considers the Matter seriously, and reflects upon the Dangers, Inquietudes, and Fatigues which must be undergone before we can attain to the Degree of Power we propose, will be convinced that there are two Considerations only, that can engage a wise Man in the Pursuit: Which are, the Power of *serving our Country*, and the Power of *benefiting our Friends*. These are, indeed, Praise-worthy and Humane Considerations; and far be Envy or Ill-will, from the Patriot who affects Power, for such great and beneficent Ends.

The Desire of *serving our Country*, is certainly the most laudable and glorious Ambition, which can possess the Heart of Man; all other Views appear little, when compar'd with this; and all Rewards, are inferior to the Merit of the Person, who acts upon this Principle.

In this Island, indeed, a Notion has prevail'd, that Riches and Integrity in a Minister are incompatible; as if Merit had no Title to Rewards, or that, in order to deserve the Reputation of a Patriot, a Man must run out his private Fortune, and beggar his Family for the Service of his Country.

It was never objected to the *Roman Statesman* how great Wealth he possess'd, nor were the Number of his Country-Seats imputed to him for a Crime. The Senate return'd him publick Thanks for the Pains he had taken in defeating *CATILINE*'s Conspiracy, and honour'd him with the glorious Title of *Father of his Country*, for the Services he did the Commonwealth. And it is both prudent and necessary in every State, to distinguish those in a particular manner, who, by their prudent Counsels, have protected the Community. It is a Point of Gratitude which ought to be discharg'd; for surely publick Bodies, as well as private Persons, ought to repay the Obligations they have receiv'd, and acknowledge with Thankfulness the Debt they owe to their Preserver.

Moreover, it is not only just and equitable, but right Policy in every Community, to act in this manner; for who will be found to serve and assist them in the Times of Danger, if Obloquy and Reproach must be the Rewards of Merit? And Suspicions and Jealousies the Consequences of great and worthy Actions? A Conscious-

ness

ness of Virtue and Integrity, is, no doubt, a great and valuable Happiness; but People will be content to excel in private Life, when they find their Reputation called in question, and their good Name taken away, for discharging faithfully the Duties of a publick Character. *Knight Errantry* is grown unfashionable, and few People, at this time of Day, look upon fine Words as a valuable Consideration for real Services.

The Person who employs his Power for the Service of his Country, must be, as I observ'd before, the shining Character in all Governments; he is the Hero, and stands confess'd the Bulwark of Society: But as small Objects, wherewith we are daily conversant, affect us more sensibly than those wonderful Works of Nature which are plac'd at a distance from us, and, consequently, not subject to a strict Examination; so Ministers, who act in a Sphere remote from our Observations, can never appear to us in so amiable a Light, as the Friend who is always endeavouring to oblige us by good Offices. The Benefit which a Community receives from a prudent Administration, is unknown to the Generality of Mankind, every one must be sensible of the Favours which are conferr'd upon him; so that one may safely affirm, the publick-spirited Man is the more heroic, the Friend is the more popular Character.

Besides, we may reasonably conclude, that he who discovers the greatest Concern and Affection for his Friends, will make it his Study to benefit Mankind. It is ridiculous to imagine, that a Man void of Affection to his Intimates, should give himself any Uneasiness about the Welfare of People who are Strangers to him. An universal and general Love to Mankind, is nothing but an enlarr'd Friendship; we habituate ourselves by degrees to entertain this extensive Good-will, from considering ourselves as Members of one Community, as Friends, and as Relations.

This Consideration alone is sufficient to endear the friendly Man to every honest Heart, and true Lover of his Country: But, alas! this Nobility of Disposition is now become the Subject of Reproach. *HORTENSIVS*, by his great Abilities, has raised himself to the highest Dignities; but then 'tis visible how grossly he abuses the

Power

Power trusted in his Hands. He has wickedly provided for his Friends, and chose rather to promote them to Employments he knew they were qualify'd to discharge, than trust them in the hands of Strangers, of whose Abilities he was entirely ignorant. This is an unpardonable Crime in HORTENSIIUS; and will be objected as a Crime to every Minister by the discontented Party in all succeeding Ages.

What sort of a Minister would please these unsociable Creatures, is difficult to determine: Let us suppose a Man after their own hearts at the Head of Affairs, dispassionate, inflexible, and entirely free from Prejudices: if he accidentally serves his Country, it is merely upon his own Account, and for his own Interest: He can never think himself under any Obligation to hazard his Life or Fortune, for the Service of a People who are indifferent to him. How can the Safety or the Danger of the Publick affect TIMON? Friends he has none, at least, that he thinks worth saving: And it will be difficult to persuade a reasonable Man, that he who professes to have no Regard for any one in particular, should have a vast Love and Concern for the Species in general. The Truth of the Matter is, this is a fine and spacious Field for Declamation: *Publick-Spirit*, *Disinterestedness*, and *Patriotism*, are necessary cant Words, that sound well, and serve rarely to tickle the Ears of an unthinking Populace, who are taught to believe, that this fine Picture represents something which exists, when in reality they are worshipping a Phantom.



N^o XXIII.

The BRITON.

— *Ridentem dicere verum
Quid vetat?*

Hor.

Wednesday, January 8. 1724.

MY Lord *Shaftsbury*, in some of his Writings, has laid it down as a Maxim, that whatsoever is really just and good in its own nature, can never be a proper Subject for Ridicule; and defies your Laughers, with all their Wit and Humour, to make Morality, or common Honesty, appear ridiculous. Now, according to this Doctrine, whoever betrays any Uneasiness at the Raillery which is levell'd at him, owns there is a real Foundation for the Ridicule, and discovers he has some rotten Part, which will not bear the Touch.

I am inform'd the whole Generation of the *Macs* are in great Wrath, and threaten furiously upon account of the Letter I lately publish'd from my worthy Correspondent *Incognito*; and seem to think, he ought to be put to death for the Discovery he has made: But let them be never so angry, or inquisitive, it is to no manner of purpose, for they will neither discover *Incognito*, nor terrify the BRITON. I indeed, at one time, was terrify'd with the Numbers that threaten'd me, and design'd to have petition'd the Government for a Serjeant and twelve Men, by way of *Garde de Corps*; but I have since thought of an Expedient, which will save the Government that Trouble, and as effectually secure our Person. Mr. *James Figg*, from *Thame* in *Oxfordshire*, has promised me his Protection against the whole Fraternity of the *Long-Swords*; and has assur'd me farther, that he

he will attend upon me, in all Places, and at all Hours of Danger, ready arm'd, with his broad Sword by his Side, and his Quarter-staff in hand. I therefore, by these Presents, forewarn all Persons whatsoever from threatening, or challenging the BRITON, under Pain of Amputation ; for I fight no Man my self, 'till he has first disabled my Champion : and I believe a great Number of the *West-Country* Heroes, are too well acquainted with his Abilities, to engage in such an Enterprize.

I believe my Readers will judge the Precautions I have taken, to have been absolutely necessary, when they shall have read the two following Letters, which were left for me with the Publisher.

To the B R I T O N.

DAMN you, Sir, what do you mean by abusing honest Gentlemen, and Men of Fortune ? I suspect you are some necessitous Scribbler, who have neither Land, nor Interest in Land : and if you have taken the *Oaths*, it proceeded more from Ostentation and Vanity, than any Obligation you were under to take them. You are below my Sword ; but however, I shall condescend to chastize you for your Insolence, and desire you will appoint your Time and Place : If you fail to do this, the first time I can meet with you in a convenient Place, I shall slit your Nose, and crop your Ears, that I may mark you for a Rascal.

I am,

FURIOSO.

What *Furioso* means by my abusing honest Gentlemen, and Men of Fortune, is somewhat, I own, beyond my Comprehension : There may be a great deal of Gentility, but surely not much Honesty, either in Perjury or Forgery. I should think my Circumstances were likewise out of the question ; but to satisfy my terrible Correspondent's Curiosity, I am a Freeholder. I would advise my angry Friend to keep good Hours, and grow cooler ; but if he must fight, let him repair to Mr. *James Figg's*, at the Sign of the City of

Oxford, in Tyburn-Road, on Friday the 10th Instant, between the Hours of Ten and Eleven in the Morning, and every thing shall be ready and in order, to give him Satisfaction.

My other Correspondent is a down-right *Teague*, and, as I believe, a near Relation to my Friend *Patrick*.

To the BRITON.

AY now! what *hass* poor *Ireland* it *selfs* done to you, dat you should be after abusing her *sho*? Do you think dat no *Englishmens* made *false Shwaars* for *deir* Friends and *Relaations*? *Arra* now, letta me tell you, Honey, you be a very scrub Fellow, and upon my *Shoul*, dear *Joy*, I *shaal* be after *braaking* your *Paate*, when I *shaall* know who you are; and I *shaall* *maake* strict *Inquisition* after you, and *whither* I found you or no, I will *maake* you give *Shatisfacshion* to

JAMES FITZ-TALLY.

I have enquir'd after my Friend *Tally*, and find this Gentleman of nice Honour, to be nothing more or less than a disbanded *Pharaoh Captain*. Mr. *Figg* says it is beneath his Dignity to concern himself with such scandalous Antagonists; and therefore has deputed *Vinegar*, who is Proveditor-General of Cudgels for the inferior Class of Combatants at the *Bear-Garden*, to give my *West-Country* Friend the Satisfaction he desires.

But as ridiculous as this Letter appears, I think there is one Part of it which requires a serious Answer. *Tally* charges me with making national Reflections, which is somewhat so scandalous and mean, that every Gentleman would avoid the Imputation. To abuse a whole People for the Villanies of a few indigent Rascals, is something so immoral, as well as ill-bred, that a Man of common Honesty must be shock'd at the very Mention of it.

I declare I have known several *Irish* Gentlemen, who are Men of as strict Honour and Honesty as any Nation can produce. The *Irish* in general, are a brave, hardy, gallant People; and I believe the Generality of them, are

are as loyal Subjects to King GEORGE, as are to be found in any Part of his Majesty's Dominions. The noble Defence they made at Londonderry in favour of the Revolution, and the great Unanimity they have discover'd since his Majesty's Accession in supporting the Protestant Interest, must entitle them to the Thanks of every *Englishman*, who has any Regard for Liberty, or Value for his Country.

The dissolute abandon'd Part of every Nation find it difficult to live at home: Industry they are Strangers to, Credit they have none, and consequently their Necessities force them to look out for some Place abroad, where they may support themselves, and their Extravagancies, without Labour or Pains-taking. A great many, no doubt, are of my Friend *Tally*'s Opinion, that it is a more comfortable Life to get four or five hundred Pounds a Year by Sharping, than to earn Sixpence a day by carrying a brown Musket. But I believe in a little time, when *Tyburn* has clear'd the Town of the few *Pharaoh* Gentry yet remaining, we shall, through the Care of the Magistracy, be freed entirely from this Race of Vermin.

It is a great Argument how flourishing a Nation is, when the *Banditti* of other Countries flock to it; for this sort of People can't subsist in a poor Country, and I believe there is no Instance of a Highwayman's leaving *Hounslow*, in expectation of finding a Booty in the *Highlands*. A poor People must apply themselves to Industry in their own Defence; there is no Alternative, for they must either take pains for a Subsistence, or starve.

A Number of Sharpers in a Nation, is like the Increase of the Dead in the Bills of Mortality, a melancholy Comfort: the one is an Argument how rich; the other how populous we are grown. It is necessary, in order for a State to arrive at Grandeur, that its Citizens should apply themselves to Industry and Labour; but Luxury is the certain Consequence of Power. When the *Romans* had conquer'd half the World, their Dictators no more retir'd from their Offices to the Plow; and when the *Lacedæmonians* had made themselves Masters

of *Asia*, they laid aside their *black Broth* for the Delicacies of the *East*.

What can be a greater Demonstration how rich and powerful a People we are at present, than our Subscriptions to the Opera and Masquerades? We abound so much in Wealth, that *Italy* cannot maintain an Eunuch of any Consequence at home; and I hope Madam CUZZONI will be so just at her Return, as to give us the Character we deserve, of an opulent good-natur'd People. These Elegancies were unknown to our Forefathers; the rough, hardy BRITONS, in Times of Yore, had no Notion of Musick, unless it serv'd to inspire them with Courage, and was serviceable in War. The *Beaux*, indeed, and Pretty Fellows of those Days, now and then diverted themselves with a Tune upon the Harp; but that was look'd upon as an Indication of Softness and Effeminity. But as I think *Operas* and *Masquerades* are reasonable Entertainments, I shall give a Caution to the Contriver of these elegant Amusements, which may be serviceable to him To-morrow Night: I am inform'd, that a certain Person, who designs to appear at the Masquerade, dress'd up like SHAKESPEAR's Ghost, has an evil Design against Mr. HEIDEGGER; this is to advise him to keep out of his way, for he is really a very dangerous Spectre.



N^o XXIV.

The BRITON.

Interdum Vulgus rectum videt, est ubi peccat. Hor.

Wednesday, January 15. 1724.

I Shall endeavour to show in this Paper, that the vulgar Estimation of the Expence that has arisen to the People of *England* from their taking the *Oaths of Allegiance*, is very absurd, and distant from the Truth.

Some are so very candid as to assert, that the whole Charges could not amount to less then *Two Millions*, others *One*, and the most moderate in their Conjectures, have settled it at *Five hundred thousand Pounds*, as a very reasonable Computation.

In order to set this Matter in a clear Light, it will be necessary to know the Number of People which *England* and *Wales* at present contain. Sir **WILLIAM PETTY**, who wrote above forty Years ago, at that Time computed them at *Six Millions*; but we learn from the Observations made from the Town and Country Registers of Births and Burials, that the People of *England* in general double their Number, in about *two hundred and seventy or eighty Years*, unless an universal Sickness should visit them, which we have been free from these last *forty Years*. Therefore we may reasonably suppose, that the People of *England* have encreased since Sir *William Petty*'s Time in that Proportion, *viz.* near a *Million*: There having been likewise no visible Decay of Trade or Husbandry, to force the Hands abroad into other Countries for Subsistance, but most evidently the contrary appearing, (especially the Encrease of Husbandry Work is notorious to every one) we may then fairly

ly compute the Number of People at present in *England* and *Wales* (not to embarrass my Readers with the Niceties of Arithmetick) in round Numbers to amount to *Seven Millions*.

We have now pretty accurately ascertain'd the Number of Souls (as these Students in Mortality call them) existing in *England*; in the next place, let us consider what Proportion of the Whole are living under the Age of *Eighteen*; which, according to Dr. *Halley*, in his Table of the *Bills of Breslaw*, amount to something more than *one Third*; (*Breslaw* is a City in *Silesia*, very near the same Latitude with *London*, and situate far from the Sea-Coast) though, to put it in the most favourable Manner for our Adversaries, we will suppose no more than *one Third* to be under the Age of *Eighteen*; then consequently, out of seven Millions, *two Thirds* only, are liable to the Expence of taking the *Oaths*; which in round Numbers we will call *four Millions seven hundred Thousand*; of which Number it must be granted, (agreeable to the foremention'd Calculators) that very near one Half consists of Women, *viz.* *Two Millions three hundred Thousand*.

Then to proceed according to Sir *William Petty*'s Computation, no more than *one Tenth* of the whole People subsist without Labour, upon their *Estates*, *Professions*, *Dignities*, and *Offices*: But there not being so many Ways for the Employment of Womankind, whether in Husbandry, Trade, or Traffick; we will suppose that *one Fifth* of them subsist without bodily Labour, *viz.* *four hundred and sixty Thousand*; yet not in such a Manner as will subject a greater Number of them to take the *Oaths* enjoyn'd by the late *Act of Parliament*; for the most Part of them live with their Friends, or upon Allowances from them, or upon some personal Estate of their own.

For, it is manifest from the foregoing Supposition, that the People of Estates, and Professions, make but *one Tenth*; that a Number not exceeding *two hundred Thousand* Men can be supposed to have such Estates as will enable them to make *Jointures*, *i.e.* to make Women liable to take the *Oaths*. But then it is objected to me, that many Women unmarry'd have real Estates, and

and several who cannot maintain themselves without Labour, have yet so much as will oblige them to take the *Oaths*; add to these, an Army of *Widows*.

In order to solve these Objections, be pleas'd to observe, that Sir *William Petty* includes People of all *Professions* and *Offices*, who have not real Estates, in his unworking *Tenth* of the Nation; besides, not above one *Third* of those exceeding the Age of *Eighteen*, who are capable of making *Jointures*, are at the same Time in *Wedlock*: and, generally speaking, the Fortunes of unmarry'd Women consist in such Effects as will not oblige the Proprietors to take the *Oaths*.

Which Considerations, I believe, will compensate for that Number of Women (exclusive of the jointured) who possess Estates and Qualifications which subject them to take the *Oaths*. So at a round Sum, I will fix the Number of swearing Women, above the Age of *Eighteen*, at *two hundred Thousand*, which I am certain is a very large Allowance. And because the tender Creatures should not be suspected of walking on foot, I will lump them in an Average with the necessary Charges of the Oath at *two Shillings and six Pence per Head*, which will amount to *twenty five thousand Pounds*.

I am convinc'd that I have over-rated the Expence, considering that many use their own Coaches, others go with two or three in Company in the same Vehicle, and the Country Nymphs mount their Palfreys at a very reasonable Rate.

Let us now return to the Male Part of the Nation, which, above the Years of *Eighteen*, consists of *two Millions, four hundred Thousand*; and endeavour to demonstrate the Number of them, who are liable to take the *Oaths*, from their holding of Estates.

Agreeing to Sir *William Petty*, we will suppose the unworking Part, *viz.* one *tenth* of the Males, who have compleated the Age of *Eighteen*, to exceed *two hundred thousand Souls*; but knowing that a much greater Number of Men inherit and possess Lands than of Women, (their Fortunes being generally bequeath'd to them in Money) whereas great Multitudes of Men inherit little Parcels of Land which are not sufficient to maintain them

them without Labour, consequently we will allow the Number of Men liable to take the *Oaths* according to the late *Act of Parliament*, to exceed the unworking part of the Nation *three fifths*, or to bear the Proportion of near *one fourth* to the whole Body of Males above Eighteen Years old, *viz.* to amount to *five hundred thousand* Males ; which all Mankind will allow from the foregoing Calculations, to be a very extraordinary Allowance.

At the same Time, when they consider, that Sir *William Petty* estimated the Rents of the Lands and Houses (the Personals of the Nation belong not to this Enquiry) at *eight Millions* ; and granting, that in the Progress of *forty Years* they are encreas'd *one fourth*, which will make *ten Millions*, in the whole of such Estates as subject Men to the *late Act*, which will make an Allotment to each Man of *these five hundred thousand*, but *twenty Pounds per Annum*, exclusive of Women and Children, who possess (as has been before shewn) a Part of these *ten Millions* ; which is a very moderate Distribution, at an Average among those who possess Lands.

However, not to appear litigious, I will set the Number of swearing Males at *five hundred thousand* ; which, at *two Shillings and six Pence per Head*, amounts to *sixty two thousand five hundred Pounds* : which, added to the foregoing Calculation *twenty five thousand Pounds*, make in the whole *eighty seven thousand five hundred Pounds* : The total Charge of swearing to the People of *England*.

The Objections that seem to be rais'd up against me, are these :

There are a great Number of People who have sub-scrib'd to the *Oaths*, that were not oblig'd to take them, upon account of the Estates they possess'd : That the Nation was in such a Panick, that almost the Poor of the Parish went in Tribes to the Registry. I agree, that no doubt, a great Number gave themselves an unnecessary Trouble ; but then can you suppose that the whole Number above-mention'd, who were capable, sub-scrib'd to the *Oaths*? Are there not many Thousands of Papists and Nonjurors, (some of them you will deem

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conscientious) and many People who had taken the Oaths already, and thereby apprehended it unnecessary to retake them? I fancy that these Sort of People would pretty near counterballance the Number that have taken them needlessly. The Difference is, the one Party are silent, the other are enrag'd, and having secur'd themselves by taking the Oaths, are in no danger of suffering from their licentious manner of Talking: Besides, as the People in general express'd an Uneasiness under the Act, their Passions made them encrease those Clamours which were in disfavour of the Government.

Another Consideration, there is nothing we compute more imperfectly, than the Number of People, who assemble together in a great Hurry and Air of Busines. Parties at Elections we always double in Imagination, and the Numbers of a hostile Army our Fears encrease marvellously: In the present Debate, Malice and ill Intentions to the Administration, work up an imaginary Phantom, 'till you believe it somewhat real.

Another Objection I had almost forgot, which is, that several People took the *Oaths* for one and the same Estate, as *Mortgagers* and *Mortgagees*, *Trustees* and the *Persons whose Estates are in Trust*, &c. I allow it; but the Number of these People is very inconsiderable; and it very rarely happens, that a Person's whole Estate is mortgag'd, or that the Person to whom you are Trustee, has no other Estate which obliges him to take the Oaths.

But I have made so very large an Allowance in my Computation, that they will swallow up all these Objections; besides, many to my own knowledge paid only three *Pence* for the Oath, without a *Certificate*. And in the whole, if any impartial Man will consider the great Swarm of indigent People, of *unprovided Gentlemen*, *Lacqueys*, *Pimps*, *Sharpers*, and *common Whores*, who are an houseless Crew; he will judge so favourably of my Computations, as to think I have given ample Allowance for all the People who are capable of taking the Oaths in *England and Wales*.

N^o XXV.

The BRITON.

— *Populus numerabilis, utpote parvus,
Et frugi, castusque, verecundusque coibat.
Postquam cœpit agros extendere Viator, & Urbem
Latior amplecti Murus, vinoque diurno
Placari Genius festis impunè diebus ;
Accessit numerisque Modisque Licentia major.* Hor.

Wednesday, January 22. 1724.

To the BRITON.

SIR,

I Was a Spectator, the first Night, at the Representation of the last new Play, called THE CAPTIVES ; when I was Witness to a Ceremony, which I can never judge to be either beneficial to the Author, or contribute much to the Entertainment of the Town. There were large Quantities of *Brandy* distributed amongst the *Footmen* in the *Boxes*, and that in so plentiful a manner, that several of them were carried out of the House dead drunk. This, it seems, is call'd, *Christening a Play* ; but I think it is such a *Christening* as ought not to be suffer'd in a civiliz'd Country, unless it were at the Performance of a *Lacquey-Poet*. I will assure you, I have no Prejudice to the Author, but heartily wish him, and every other Gentleman, who takes pains to divert the Town, all the Success they can propose to themselves : But I am afraid, if this *Hottentot Custom* prevails, it will be far from proving a Support to polite Writing ; for the same Expedient may, with greater Probability of Success, be made use of to the Detriment,

ment, than Advantage of an Author I beg you will give the Town your Sentiments upon this Subject; which, I make no question, will give general Satisfaction, and oblige particularly, Sir,

Your constant Reader,

Jan. 18. 1724.

URBANUS.

I think the Request my Correspondent URBANUS makes, is so very reasonable, that I shall make no Scruple of complying with it.

Taciturnity is the greatest Compliment the Gentlemen of the upper Region can pay to any Author; if they will sit quietly, without interrupting the Performance, either by their noisy Approbations, or clamorous Dislikes, they perform their Duty. Now, I appeal to any one, if strong Liquors were ever prescrib'd as an Antidote against Vociferation? Or ever occasion'd Silence, without taking away the Faculty of Speech? Besides, I have one Argument to prove, that these Gentlemen cannot lawfully be impannell'd upon the Jury, much less are they qualify'd to sit as Judges. Every *Englishman* has a Right, by our Constitution, to be try'd *per Pares*; and I hope there is some Difference betwixt a *Poet* and a *Liveryman*.

Let us next examine upon what account these Gentlemen are admitted into the Boxes at all; why, to keep Places for their Masters and Ladies: And who can answer for them, but in their drunken Fit, they may insult those very Masters and Ladies who maintain them? Or at least some other Gentlemen and Ladies, who shall have the Misfortune to sit next them? For the meanest Mortal, when in Liquor, knows no Superior.

It is, indeed, an uncommon Piece of Gallantry, to entertain Ladies with the Fumes of Brandy; but I think (to have compleated the Politeness) the menial Gentry should likewise have been furnish'd with *Dutch Pipes*, and *Sly's best Tobacco*.

Now, I would fain know for whose Benefit this Largess was bestow'd? It could give no great Entertainment to the Audience, and the Persons treated, must necessarily be Sufferers. Drinking such large Quantities

ties of coarse Spirits, must, in all probability endamage their Health ; and they whose Constitutions were strong enough to weather the Debauch, were, very likely, discharg'd from their Services ; and the only equitable Reparation their Benefactors can make them for their Losses, is, to receive this disbanded Regiment of Lackeys into their own keeping.

But, as my Correspondent *Urbanus* observes, should this Bounty be distributed with an ill-natur'd Design, what then would be the Consequence ? What Play, tho' wrote with the greatest Judgment and Propriety, can withstand the Clamours of a Number of drunken Footmen ? Nay, it is in the power of one malicious Person to damn the best Theatrical Performance that ever appear'd upon a Stage, at the Expence of forty Shillings.

But, to conclude this Subject, if Footmen were to retire home as soon as their Masters and Ladies were scated, and return when the Play is done to wait of them home, I am certain it would render Theatrical Diversions more polite than they are at present : But as they plead a *prescriptive Right* to see the Play, Sobriety is the only Means to make them behave there with that Decency and Good-Manners, which they owe both to their Masters and the Audience.

To the BRITON.

SIR,

A Great many People have taken pains to give a just Definition of *Wit*, and no wonder they have all fail'd in the Attempt ; for the Thing is naturally impossible. *Wit* is entirely *Local* or *Temporal* ; and what passes for *Wit* in one Place, is downright Stupidity in another. The like may be said of different Times and Ages : The *Wit* which pass'd current a Century ago, is now out of fashion ; and possibly in another Century, it may revive and come into play again. To convince you of this Truth, let us examine how many Species of *Wit* there are at present in this Island.

Wit in our Universities consists chiefly in *Pun* and *Conundrum* ; with the Generality of *Country 'Squires*, in

in *Passive Obedience* and hard drinking ; in *Lombard-street* there is infinite *Wit* in making a *shrewd Bargain* ; and at *White's* there is a vast deal of *Humour* in a *Septleva*. About *Covent-Garden*, formerly, *Poetry* and *Polite Writing* pass'd for *Wit* ; but of late, the *Justices* have put the *Act against Vagrants* in execution, and drove them out by *Beadle* and *Constable* ; and the chief *Wit* of the Place now runs upon *Tothill-Fields*, *Clerkenwell*, *Newgate*, and the *Gatehouse*. I can't say about the *Temple* there is much *Law-Wit* stirring ; but in *Westminster-Hall* a five *Guinea Fee* is still an excellent *Joke*. The *True Briton* had once a great deal of *Ironical Wit* ; but he has laid that aside, and has of late been vastly *witty* in *transcribing*. In *Lincoln's Inn Fields Play-house* there has been much *Wit* discover'd in a *huge Dragon* and a *Windmill* : And the Scene of the *Heathen Gods and Goddesses*, at the *Theatre-Royal* in *Drury-Lane*, is allow'd to be very *facetious*. *Opera's* and *Masquerades* are universally acknowledg'd to be mighty *witty Entertainments* ; and Mr. *Heidegger*, no doubt, is pleas'd with the *Joke*.

There are many other Species of *Wit* in this Town, if I had leisure at present to reckon them up ; but the Collection I here send you, will demonstrate, that a Man may as well go about to fix *Quick-silver*, or find out the *Philosopher's Stone*, as to define *Wit*. Not to mention that every individual Person (who has any *Wit* at all) has a *Wit* differing from every other Person ; which I take to be the *Cafe* particularly of,

Jan. 15.

1723-4.

Your humble Servant,

Peter Whim.

*The*



Nº XXVI.

The BRITON.

Carmine Dii superi placantur, Carmine Manes. Hor.

Wednesday, January 29. 1724.

POETRY, in former Ages, had as many Patrons, as the Commonwealth had Patriots. Every worthy Man was desirous to have his Actions transmitted to posterity, and thought Poetry the most certain Way to perpetuate his Memory. Poets, in those golden Days, were the Companions of Princes, and admitted into the Fellowship of Kings. *Virgil* places them in the most delightful Part of *Elysium*, comforting with the departed Heroes and Worthies; and who can accuse him of Vanity for so doing, who remembers how strict an Intimacy he always liv'd in with *Augustus*?

The *Græcians* shew'd a greater Regard (if possible) to Poetry than the *Romans*. *Pindar*, when alive, was courted by all the Kings who were Conquerors in the *Olympian Games*, to celebrate their Victories: And after his Death, at the Sack of *Thebes*, *Alexander* gave express Orders to his Soldiers, that no Violence should be offer'd to any of the Family of *Pindar*. *Plutarch* records another Instance of the great Respect the *Græcians* bore to Poets. After the Defeat of *Nicias* in *Sicily*, the *Athenians* were condemn'd to Slavery, only those who could repeat any of the Verses of *Euripides* were set free, and supply'd with Necessaries. Many of those who were preserv'd, upon their Return home, went and paid their Acknowledgments to *Euripides*, telling him, how that some of them had been

been releas'd from their Slavery, by teaching what they could remember of his Poems; and others, when straggling after the Fight, had been reliev'd with Meat and Drink for repeating some of his Lines. But, says *Plutarch*, what Wonder is this? When 'tis reported, that a Ship of *Caunus* flying into a *Sicilian* Harbour for Protection against some Pirates who pursued them, was not receiv'd, but forc'd back; 'till one ask'd if they had any of *Euripides*'s Verses, who saying *they had*, they were admitted, and their Ship brought safe into Harbour.

It will not be improper in this Place, to insert a Passage of *La Fevre*, in his Treatise upon the ancient Greek Poets, relating to these Honours paid to *Euripides*. Continues he, ' *Euripides*, no doubt, was 'greatly elevated, that the Glory he had attained, con- 'tributed so much to the Benefit of his Countrymen, as 'daily to behold several of these unfortunate Men ren- 'dring their Acknowledgments to him, as their Saviour; 'telling him, that the repeating his Verses had soften'd 'the Rigour of their Enemies, and been of greater ad- 'vantage to them, than a Passport sign'd by the Hands 'of the five *Ephori*, or the two *Lacedæmonian* Kings. 'It must be acknowledg'd, that *Euripides* was a great 'and glorious Poet: But what Praises shall we bestow 'on the *Sicilians* in that Age? Did not they discover 'the Tafte of a polite and humane People? But the 'Misfortune is, that so few of succeeding Ages have 'follow'd this illustrious Example; that these Accounts 'at present would be so disregarded in *Spain* and 'France, that they would only be received as the Fa- 'bles of ancient *Greece*.

Such was the State of Poetry in these early Ages: thus honour'd and esteem'd, and made up a necessary Accomplishment or Recreation to the Princes, Soldiers, and great Rulers of the Earth. But now we may say, as the Oracle of *Delphos* answer'd to *Augustus Cæsar*, *Our Oracles are no more, a greater God presides in our stead*. Gain, fordid Avarice usurps its Place, and is the prevailing Passion of the prefent Times. Few Patrons, and fewer inspir'd Writers, have dawn'd out in these latter Days; and in vain would a distressed Party

now expect Relief, from repeating any Parts of our modern Tragedies ; but like *Cinna* the Poet, in *Shake-spear*, would run the Hazard of being torn to pieces for their bad Verses. Few Instances of late can be produced of that marvellous Efficacy of Poetry ; not one Man, as I have yet met with in the Annals of our Times, has saved his Life by Poetry, but many have lost their Fortunes. And such Disrepute does Poetry at present labour under, that a Man who possesses such Qualifications, (as of old were esteemed divine) is regarded as profligate, abandon'd, and incapable of supporting himself in any useful Part of Life : He is one who squanders away his Hours in trifling Amusements, and is look'd upon in the same Light among the busy enterprizing Part of Mankind, as *William Whiston* is among the Churchmen.

Hic niger est, bunc tu, Romane, caveto.

But let us not find fault with the Taste of the Age, before we have examin'd the Merit of the modern Writers. The introducing into *English* Compositions the System of the Heathen Mythology, can impart no Pleasure to a meer *English* Reader : They must be deeply versed, and (as it were) enchanted with the ancient Literature and Religion, before they are in any sort qualify'd to relish such Performances. Not that the greatest Error of these Gentlemen I speak of, consists in translating the *Roman* Gods and Goddeses into the *British* Isle, but that these Machineries are the only Traces they discover, of having known the *Antients*. That Propriety of Stile and Sentiment, so remarkable among those elder Bards, is rarely discoverable among these modern Retailers of Poetry. What, therefore, I would recommend, as a Means to cultivate a right Taste, is, to read more generally and accurately the Clasicks, which Part of Learning is almost lost amongst us ; this would enable us to distinguish the few good Writers we enjoy, from the Multitude of bad ones.

To the BRITON.

SIR,
AS I am a great Admirer of Poetry, and have always endeavour'd, as far as I am able, to encourage the few good Writers we have, I have sent you the following Copy of Verses, addressed to Mr. WELSTED; which, if they should contribute any thing to the Service of that Gentleman, will entirely answer the End proposed by,

*SIR,**Your Humble Servant,*

Jan. 25. 1723-4.

ANTI-LAURUS.

To Mr. WELSTED.

WHEN Priests usurp'd the Offices of State,
And mean Subjection was our Monarch's Fate ;
Then fabled Tales by British Bards were sung ;
With roaring Lions every Forest rung :
Dragons, and baleful Monsters, haunt the Plain,
On Virgins feast, nor spare the trembling Swain.
In Towers of Adamant, Urganda's Charms
Detain the Princess from her Hero's Arms.
Till some adventurous Knight, in Prowess bold,
By Fate conducted to the Magick Hold,
Destroys the hideous Giant, frees the Fair ;
And raises mourning Beauty from Despair.

With Superstition these Chimæras fled,
And ancient Learning rear'd its drooping Head.
Old Homer's Gods in Britain's Isle are seen,
While Pans and Satyrs brisk it o'er the Green.

But you, my Friend, judiciously decline
The Aids of Magick, or the Fabled Nine.
Let no ambitious Ornaments appear,
Be just in Thought, and in Expression clear ;
Let Fools with lofty Nonsense catch the Crowd,
And of unreputable Praise be proud.
Thus Paint and Patches charm the rural 'Squire,
While Nature unadorn'd the few admire.

*If e'er your buskin'd Hero tread the Stage,
Like Vanoc, let the fierce Old Briton rage.
The fiery Moor in Sun-burnt Climates born,
By strong Desires, and Storms of Passion torn,
Unskill'd in Wiles, unprincipled in Art,
Throws out with Warmth the Transports of his Heart.
The Talents of each Sex regard with Care ;
No Male-Perfections let the Fair-One share.
The Stoick Marcia kindles no Desire ;
But with Monimia's Complaints all Hearts conspire.
The Græcian Bards will best your Labours guide ;
But let their Græcian Gods in Greece reside.*

*Thro' Clasick Land, let airy Laurus rove,
With Paphian Venus, and Olympian Jove.
The Fair One's Waste is with a Cestos bound ;
And Nectar in the flowing Bowl goes round.
Let Crassus marry, with united Voice
The Gods assembled shall approve his Choice.
See Evan ! see Apollo's beauteous Face,
Satyrs, Fauns, Nmaids, all the Marriage grace.
The gay Coquet has Cytherea's Charms,
The Prude (no doubt, averse to Love's Alarms)
Is chaste as Pallas, Virgin-Queen of Arms.*

*While these, my Friend, such Idol-Worship bring
Fair as the Morning, sweet as opening Spring,
Zelinda smiles ; an artless Beauty shows ;
The Rose in June not half so fragrant blows.
No Goddess born, nor of Idalian Race,
Nor kindred Deities, her Lineage grace.
Earth-born, on Nature's Charms the Nymph relies,
Nor draws fictitious Graces from the Skies :
Pleas'd with her beauteous Form, where'er she moves,
All Eyes admire, and each Beholder loves.
Vain Amoret and Myra quit the Field ;
Alone to Thule, shall Zelinda yield.*

N^o XXVII.

The BRITON.

— *Falsis Terroribus implet.*

Hor.

Wednesday, February 5. 1724.

STANDING ARMIES have furnish'd the *Jacobite Malecontents* with a Topick for declamatory Ribaldry, from the Revolution to these Times; when in reality, there has been no Instance of a STANDING ARMY in *Great Britain*, from the Year *Eighty Eight*, to this day.

All Persons who know what a STANDING ARMY is, must be convinced of this Truth, When the Prince keeps a Number of armed Men in Pay, without the Consent of the People, in order to oppress them; that I call a STANDING ARMY; and is somewhat so destructive to the Liberties of the Subject, that I look upon it as the Duty of every honest Man, to remonstrate against it: But shall therefore a small and necessary Number of Men, *appointed by Parliament*, for the Defence of the Nation, and to supply our Guards and Garrisons, be esteemed dangerous? Or are the Liberties of the Subject, incompatible with the Safety of his present Majesty, and the Protestant Succession?

After the Peace of *Reswick*, KING WILLIAM was obliged, by the frequent Remonstrances of a discontented Parliament, to disband his Forces: The Consequences of which are known to every one; the *Jacobites* carry'd their Point, and involved us in a twenty Years War, begun by *France*, in favour of the PRETENDER. After the Expence of several Millions of Money, the Loss

of several thousand Lives, (although bless'd with an uninterrupted Series of Successes) these Pacifick Politicians clapp'd up a scandalous dishonourable Peace, and left us in a worfe Condition than we were in at the beginning of the War. These were the Effects of disbanding Counsels.

At the latter Part of the *Queen's Reign*, the Number of Forces then in Pay, gave no Uneasiness to our present Patriots: The enlisted Men were for the most part *Irish Papists*, the Officers clofetted, and the General at the Head of them has since appear'd in Arms as Leader of the *Pretender's Forces*.

The principal and only seeming reasonable Objection to the Number of Troops we maintain at present, is, the following one: *We are Islanders, and consequently our Fleet is sufficient to defend us against all Foreign Invasions; since whoever makes such an Attempt, must be obliged to transport their Forces, which they can never land, unless the Strength of their Maritime Powers be superior to ours.* To shew the Fallacy of this Way of Reasoning, I appeal to a Matter of Fact. Did not the *Pretender* land in *Scotland* in despight of our Fleet? Are there not many Creeks and shallow Harbours, where it is impossible for Men of War to follow Transports and light Ships? What had been the Consequences, had we depended entirely upon our Fleet, at the Battles of *Dumblain* and *Preston*? Not to mention, that in Case of Domestick Commotions, our Fleet can be no ways serviceable.

One would imagine, from the Clamours which are raised every Session of Parliament, against the Number of our Forces; that the Military Strength of our neighbouring States was trifling, when compared with the formidable Army we maintain. Sixteen thousand, is, I think, the Complement of Men (Guards included) appointed by Parliament for the Service of *Great Britain*, and to supply our Garrisons. I will not here mention the Number of Forces which are constantly in Arms in the Countries of *Absolute Princes*; but the *Dutch* (who are allow'd to be no extravagant People) maintain at this Time double the Number of Regular Troops.

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The Tranquillity of the present Times is urg'd, as a Reason, why so considerable a Body of Regular Forces as Sixteen Thousand is unnecessary, expensive, and dangerous. But let us examine a little, to what this present Tranquillity is owing, and we shall find the Wisdom of our Ministers, and the Dread of our Arms, have procur'd us this invaluable Blessing. It is ridiculous to imagine that Foreign Princes would long suffer us to enjoy our present Happiness, if they did not fear to molest us. The best Laws are ineffectual, without a Power to enforce the Execution of them ; and it is in vain to talk of the Excellency of a Constitution, where a sufficient Force is wanting to protect that Constitution. The Soldier must be a Safeguard to the Legislator, though subject to the Laws.

Dragooning, Plundering, and the Insolencies of Soldiers, are very popular Cant Words without Meaning. I would fain know what Instance can be given since his Majesty's Accession, of a single Person's being injur'd in his Property, through the Insolencies of the Soldiers : They behav'd themselves, I must own, somewhat uncivilly at the Battle of *Preston*, which has gain'd them so much Ill-will, and occasion'd of late so many violent Harangues against *Fictions*, *Chimeras*, and *STANDING ARMIES*.

There is one unanswerable Reason to be given for continuing the same Number of Forces we have at present. The *Pretender* and his Emissaries exclaim against it, and we may reasonably conclude, whatever they oppose, it is our Interest to promote ; the *Pretender*, as I am inform'd, not being included in the *Quadruple Alliance*. The Courage of our *English* Soldiers he has beheld at a distance, and fled from ; and can entertain but small Hopes of Success, unless he could procure an Act of Parliament to disband his Conquerors. I have no great Opinion of his Courage, but I believe, with some Reluctance, and much Persuasion, he might be prevail'd upon to face the *County*, *Militia*, or *City Train'd-Bands*.

To consider it in the whole : I believe it will appear to be one of the absurdest Propositions that was ever proposed, to disband a Number of Men which in

so great a Tract of Land do not amount to sixteen Thousand ; when a dangerous Conspiracy is but very lately quell'd, when the Inclinations of the People appear upon every popular Commotion, and when 'tis evident we enjoy that dead Calm and Tranquillity of Affairs (which has been so often insisted upon by the adverse Party) upon no other Reason, but that their Measures have been so lately detected, their Schemes disconcerted, and some of their Principals have experienc'd the Punishments they merited. For it is hardly possible to conceive that a new Design should so soon spring up and form it self out of the Ashes of the old one, when it is notorious, the Government is appriz'd, and has punctual Intelligence of all their Machinations ; and to their Vigilancy alone, this present Calm and boasted Tranquillity are owing. Our Enemies have better Memories than to forget, in the Space of six Months, that the Ministers are watchful over all their Ways, and ready to impose Penalties on those who prejudice the Publick.

To suppose that it is necessary for the Safety of the People of *England* to disband the present Troops, is to suppose that People spirited up with the Enthusiasm of Party-Zeal, whom we have lately beheld prosecuting their Schemes with the utmost Rancour and Malignancy, insomuch, that all Ties of Blood and former Obligations were dissolved, that this Spirit, by the Artifice of our Enemies generally diffused among the People, and they pursuing the Schemes of Politicks more vehemently than they would the Principles of their Religion ; I say, it is to suppose that all this frenzy, this mad in'atuuated Rout, should recover their Senses, and be reduced in six Months Time to a perfect Sanity and Tranquillity of Mind.

Is not the bare proposing it sufficient to expose the Absurdity of these Well-wishers to their Country, and their Inveteracy to Standing Forces ? Or shall we imagine with them, that the Disaffected will immediately lay aside their evil Intentions against the Government as soon as the Army is disbanded, (when with less Danger they might enter into Combinations) who could not be terrified from engaging in Conspiracies, when a Body of Men were ready to oppose them.

N^o. XXVIII.

The BRITON.

Tu tibi liber Homo — Juven.*Urgent impavidi te Salaminius**TEUCERQUE, & STHENELUS sciens**Pugnd.* Hor.

Wednesday, February 12. 1723.

To the BRITON.

SIR,

SINCE there is nothing that seems more repugnant to Human Nature, than Tyranny of any Kind, or under what Shape soever ; it is Matter of just Wonder to see the Promoters of it, and their Interests, espoused by any rational Creatures : And yet, such is the mis-led Zeal, or abject Timidity, of infinitely the greatest Number of Men ; that through the one, or the other, or both, an Absolute and Despotic Sway is maintain'd by Princes, or Prelates, or their Emissaries, over vastly the greatest Part of Mankind.

Both the Civil and Religious Rights of Men are broken in upon, or rather, wholly taken away, by the giddy Pride, and lawless Will, of Arbitrary Monarchs ; or, by the Craft, Ignorance, and unaccountable Doctrines of false Religionists. These behave in such a Manner, as if they thought, or would persuade us, that all other Men live only to gratify their Ambition and Caprice ; that is, that they were all born Slaves or Ideots.

Britain is, after many a severe Struggle, the most happy Instance of the contrary ; and her Inhabitants enjoy, under their excellent King, and his prudent Counsellors, a Felicity unknown to numberless Divisions of

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the World, and but faintly relish'd even by those People who call themselves free. It is in vain to enumerate particular Instances ; every impartial Man owns, and every Enemy to the present Establishment knows, that there is not on Earth, so free a Nation, as that of *Britain*.

Since, therefore, by our Constitution, we are all Free-men, I would have no BRITON stoop to so much Meanness, as either to submit to, or to act the Part of a Tyrant : For, as every Prince is a Tyrant, who oppresses and tramples upon those over whom he presides ; so, every Man is a Tyrant, who treats those, whom Fortune has placed in a Rank of Life inferior to him, in an haughty and insolent Manner.

This is a Species of Tyranny which no Laws can provide against, and may be exercis'd by the meanest Mechanick. A *Taylor* who behaves himself towards his Journeymen with Pride and Haughtiness, is to all Intentions and Purposes as very a Tyrant as a *Turkish Bashaw* who lords it over whole Provinces. Can a Gentleman pride himself upon a Privilege, which the meanest of the People share with him ? Or value himself for enjoying a superior Station in Life, purely because it enables him to do ill Offices to his Fellow-Citizens ? These are mean inglorious Sentiments, befitting little *African Tyrants*, unbecoming *Free-born Englishmen*.

We are all in a reasonable Subordination to the Legislative Power. This Man is subordinate to that, and that to another, in the various Accidents and Engagements of Life. There must of Course be some sort of Dependency of one upon another ; by which like as in the Frame of a Body-Natural, a Body-Politick does and must subsist.

For any Man therefore to oppress, insult, or tyrannize over another, is not only doing a Violence to the Laws, and the Design of a reasonable Society, but is even offering an Affront to that Providence, by whose wise Distribution, Men are differently situated in the World. It were here likewise vain to descend to Particulars : Every observing Man must have remark'd so many Instances, which will justify this Way of Thinking ; as to know that it would be almost impossible to enu-

enumerate them. They abound in all Places, and among all Classes of Men,

*From him who lords it in the SANHEDRIM,
To him who drives the Camels.* MARIAMNE.

Even the outward Professors of the greatest Humility, furnish as large a Share (to say no more) as the rest of Mankind.

There is such a Swell and Insolence in most of those who can maintain any Degree of Mastery, and they treat those below them with such Disdain and Contempt, that each petty Ruler in his little Province, and to the Stretch of his poor Capacity, is as great a Tyrant as ever *Asia* bred. And accordingly, all Men who act after this Manner, share the Tyrant's Fate. They are hated by those over whom they domineer ; they are serv'd with secret Curses and Abhorrence ; and are the Contempt and Derision of all Men of Humanity and good Sense.

There are undoubtedly decent Regards to be had, and Devoirs to be paid by one Man to another, as the one stands in this or that Point of Light superior to the other ; and all Men have their Share in this Concession, as there is no Man, but, at one time or other, has a reasonable Title to some sort of Deference : But to see this sort of Deference infisted upon with Insolence and Pride, or receiv'd with Scorn and Disdain, has something in it shocking to a generous Mind ; and renders the Person, acting after such a Manner, utterly unworthy of any Distinction. And if, notwithstanding this, there are Men, who, upon the Foot of absolute Dependencies, must submit to such Arrogance, they do it with Unwillingness and Regret ; and all their Words and Actions proceed from no other Motive, than that of an unavoidable Necessity.

Whereas, on the other hand, the Man of Complacency and Benevolence is serv'd with Pleasure and Alacrity : He has the good Word, the good Will, and the good Wishes of his Inferiors ; and is look'd upon as a tender Father, a Friend, and a Protector ; he hears nothing but Blessings, and sees nothing but unfeigned Smiles,

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the pleasing Returns of his Kindness and Affability.

My Intention by all this, is to put every Man upon considering how he has treated others, and how he would be treated himself. If his Actions have favour'd of the Tyranny here exploded, and by all Men in Words condemn'd, he will surely quit his former Behaviour, and endeavour to deserve the so amiable Character I just now describ'd. If he has already obtain'd it, he will reflect with Pleasure upon that Value which all valuable Men have for him, and upon the Assurance of being lov'd, esteem'd, and honour'd by all about him.

I am Sir,

Feb. 6. 1723-4.

Your humble Servant,

FREEMAN.

I imagine this Letter was sent me by a Gentleman, who has lately experienc'd the Insolence of some People, whose Rank and Office oblig'd him to acquiesce under the ill Treatment. In the Case of Dependencies, Injuries of this kind must, in common Prudence, be overlook'd ; for it would be ridiculous for a Man to sacrifice his Fortune to his Enemy, without having the Power to annoy him. But in all other Cases, (as we are a free People, and live under a free Government) the Quality of no Person whatsoever can give him any Right to insult the meanest Subject in his Majesty's Dominions ; and whoever is guilty of so Brutal an Action, by offering the Affront, sets himself upon the Level with, if not below his Adversary.



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Nº XXIX.

The BRITON.

*All human Things are subject to decay,
And when Fate summons, Monarchs must obey ;
This Fleckno found* —

Dryden's Mac-Fleckno.

Wednesday, February 19. 1724.

AS it is a Debt due to the Memory of illustrious Personages, to have the great Actions of their Lives pointed out to the World ; I shall in this Paper, as far as my Abilities will suffer me, do Justice to the Character of these three memorable Persons, whom we have lately lost, viz. Mrs. SALLY SALISBURY ; Mr. ELKANAH SETTLE, the *City Poet* ; and the *TRUE BRITON*.

I shall be very brief as to the first, considering the Adventures, and many Chances of her Life, are undertaken by a much abler Pen ; who, no doubt, is better furnish'd with Materials, to communicate to the World with advantage, the surprizing Rise and Decline of this wonderful Woman. I should impose upon my Readers, were I to attempt so much as to give any Account of her Genealogy. Whether she could boast a Lineage ennobled by illustrious Ancestors, or whether she was an Honour to her obscure Predecessors, is a Point not yet determin'd by Historians. The Place of her Nativity, like the immortal HOMER's of old, is a Matter in dispute. But be these Things as they may, thus much I will venture to affirm, had not a long Fit of Sicknes confin'd her to her Apartment, and weaken'd her Constitution, this great Genius might have brought to a greater Perfection some Assemblies of this Town, and added a Lustre to

Mr.

Mr. Heidegger's Entertainment. She was a remarkable Instance, to what a Height of Reputation the free Use of natural Parts will carry People; for it is confidently asserted by some, she never made any great Improvements by Reading; it is generally agreed likewise, she was not over-scrupulously virtuous. As to her Principles in Politicks, 'tis thought she mostly favour'd the Pretender, and his Adherents, and had concerted several Schemes which might have endanger'd the Constitution, had not her ill State of Health, and long Confinement, frustrated her Designs. Some have said, (tho' I believe falsely) that the hard Fate the late Bishop of Rochester met with, shorten'd her Days. She was a great Despiser of Wealth, but seldom kept company with the Poor; which was one Reason why the Intimacy between the TRUE BRITON and her did not continue to their Lives-end. To comprise her Character in short: She was not proud, but affable, and easy of Access; a Well-wisher to the Church, but not ostentatious of Religion, a great Encourager of the Liberal Sciences, a Lover of Mankind, and *Champagne*: She died in the tenth Year of the Reign of his present Majesty KING GEORGE.

As to Mr. *Elkanah Settle*, he was a Man of a tall Stature, red Face, short black Hair, liv'd in the City, and had a numerous Poetical Issue; but shar'd the Misfortune of several other Gentlemen, to survive them all.

A Third remains behind, greater than the former Two. We are left very much in the dark, whether there were any Prodigies seen at the Birth of the TRUE BRITON, to denote his future Greatness. No doubt, if we could procure right Intelligence, at his first Fntrance into the World, Nature usher'd him in like *Cesar*, *Hannibal*, and other great Men, with flying Dragons, flaming Torches, and other Signals of a transcendent Genius. But since we have not sufficient Evidence to confirm the Truth of these Appearances, we will suppose him to be born like other Men. His first Years, then, we will suppose to be spent like those of common Children; that he suck'd, play'd Truant, was whipp'd at School, and told Lyes: But he does not seem to have deserv'd an Historian's Notice, 'till he arriv'd to his seventeenth Year; then his great Endowments began to dawn, tho' nothing

nothing he did was remarkable that Year, but breaking his Father's Heart.

In his Eighteenth Year, he was generally suspected to lack common Sense; notwithstanding which, he that Year made several Matches, and had tolerable Success in Horse-Racing.

In the beginning of his Nineteenth Year, he made a Pilgrimage to the *Knight of the Holy Cross*, play'd at Tennis with the *Chevalier*, had new Honours conferr'd upon him, and Assurances of great Preferment, and obtain'd several reversionary Grants, for so laudably deserting the Principles of his Father.

In his Twentieth Year, he run from his Governor, receiv'd Favours from Mademoiselle —, took Phy-fick, pass'd for a great Wit at *St. Germain*, and borrow'd two thousand Pounds of a Banker at *Paris*, which (if common Fame says true) has not been repaid to the Day of his Death.

In his One and twentieth Year, he return'd to *England* an accomplish'd Cavalier, learn'd to smoak Tobacco, and study'd Oratory.

In his Two and twentieth Year, he drank Viper-Broth, won three Matches at *New-Market*, was chafiz'd by an Officer for his Insolence, and beat a noted Coward to retrieve his Reputation for Courage.

In his Three and twentieth Year, he made great Advances in Oratory, harangued vehemently against the *South-Sea*, and was this Year five several times for and against the Interest of his Majesty KING GEORGE.

In his Four and twentieth Year, he sold his running Horses, and order'd a fine Ball for the Ladies at the *Bath*; but came away for *London* before it began, to negotiate Affairs of great Importance.

In his Five and twentieth Year, he revolted again from the Court, and discover'd a Mine in *Yorkshire*.

In his Six and twentieth Year, he sold great Part of his Estate, commenced Author, abused his Benefactors, by the help of a *Spanish* Manuscript, dismiss'd his Equi-page, paid a Visit to his Wife, and left the Care of his dear Country to very able Hands.

In the beginning of his Seven and twentieth Year, he was made a Liveryman of the City of *London*, challeng'd

leng'd a Gentleman at the Masquerade, retracted that Challenge, and died the Week after.

Thus fell this great and glorious young Man ; few Equals has he left behind him ; who, like *Cæsar*, crowded his numerous Adventures and Exploits in a short Span of Life ; too impatient to let his Parts grow rusty for want of Exercise. And I hope, this feeble Attempt of mine, to render his Name Illustrious, may raise up an abler Hand to paint out the Series of his Actions in their true Colours, that future Generations may be sensible, how great a Happiness this Age enjoy'd, which was bless'd with so valuable and upright a Patriot. Indeed, an impartial Historian must acknowledge, that he shared, with other mortal Men, some Imperfections ; but those I have touched but tenderly, knowing it to be a mean and ungenerous Part, to discolour the meritorious Deeds of great Men, with Infirmities that are unavoidably inherent in our Nature : And having had the Honour to be acquainted with this extraordinary Person, when living ; I am assured, that his Inconstancy, his Infidelity, and Timidity, which perhaps in some Parts of his Life were discoverable, proceeded from a Viciousness of Nature, which few great Souls are totally free from.

But it would be ill-natur'd to pursue this any farther, therefore I desist. Thus he lived, and thus he died ; and may the World be as well convinc'd of his true Character as I am, and which in this Paper I have endeavour'd to illustrate ; then shall I think my self amply recompenc'd for all my Trouble.

P.S. Having seen the TRUE BRITON depart this Life before me, I design to die my self next Wednesday.



The

Nº XXX.

The BRITON.— *Cæstus, Artemque repono.*

Virg.

Wednesday, February 26. 1724.

THE TRUE BRITON, at his Departure, left the Publick, as a Legacy, a Treatise upon *Treasons against the People*; and in order to compleat that curious Piece, I shall in this, mention some other *Species of Treason against the People*, which he, out of his consummate Wisdom, thought proper to omit.

Every *Species of Treason* mention'd in the 25th of EDWARD the Third, or elsewhere, is (if accurately consider'd) a *Treason against the People*, and upon that account subjected to severer Penalties; because an Attack made upon the *King* or *Legislature*, must be attended with more pernicious Consequences to the Publick, than can possibly happen from a Violence offer'd to any Person in a *private Station or Capacity*.

But not to consider this Affair in so abstracted a Manner: The reviling the King and his Administration, the lessening the Capacity of his Ministers, insinuating to the Populace that they are corrupt, and dishonest, and traducing his Actions, by a mean, senseless Irony, are not these as notorious Instances of *Treason against the People*, as can be collected from the Villanies of the GAVESTONS, the DUDLEYS, and SEJANUS's? Whoever credits these senseless Insinuations, must necessarily think their Liberties precarious under the present Administration, and are taught, the only Method to secure them, is, by introducing the *Pretender*. I appeal to every *Freeholder* in *Great Britain*, and to every *Liveryman* in the *City*,

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if this is not one *Species of Treason against the People?*

The TRUE BRITON has likewise, in his last Paper, presented us with a List of deceased Patriots. I much wonder how one, whose Memory is valuable to every true Lover of his Country, unfortunately chanced to escape his Notice; I mean, the late *Marquis of Wharton*. Surely, no Subject ever afforded a nobler, or more spacious Field for Panegyrick. If we consider this Great Man, either as a Defender of Liberty in general, or as an Advocate for the Protestant Succession in particular, we may place him in the foremost Rank of Patriots. There is no Instance to be produced of his opposing the Interest of his Majesty KING GEORGE, or giving a single Vote in favour of the *Pretender*, or his Adherents. But, as the TRUE BRITON observes, *if hereafter, in some degenerate Age, Men should arise capable of such Mischiefs, their Forefathers Glory will illustrate their Corruption.*

But the Writer of this Paper seems to discover an Inveteracy to this Noble Family, or surely he could never have passed over in silence, the distinguished Merit, and Spirit of Patriotism, which are so conspicuous in his Illustrious Descendant, his present *Grace*, the Duke of Wharton; who, in all the Actions of his Life, has strictly imitated the Virtues of his worthy Father. Who can reflect on the unvariable Adherence of the late Marquis of Wharton to the present Establishment, but immediately calls to mind his Grace's Conduct? Who can recollect his singular Firmness and Intrepidity in Times of Danger, and not be sensible how remarkably those Virtues revive and flourish in his Heir? But as I know the bare Recital of these Perfections must give Offence to the Modesty of this Great and Good young Man, I shall pursue this Subject no farther.

As it is a Debt expected by the Publick from every Author, I shall proceed to give the Town the Motives which induc'd me to write this Paper, and the Reasons for my laying it down at this Juncture.

The Reasons that first induc'd me to undertake this Paper, were, to behold the People so grossly misled by malicious Insinuations, and groundless Calumnies, publish'd by

N^o. 30. *The BRITON.*

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a Person, who could never claim the *Privilege* of being believ'd in any thing he related, had not their Prejudices and Misconstructions of Things prepar'd their Minds to receive the Infatuation. I intended therefore, to the best of my Abilities, to revive in them those Notions which alone can produce a durable Happiness to *Englishmen*; to convince them, that a Protestant People can never be happy under the Government of a Popish Prince; to invalidate the Testimony of this partial Relator; to detect his specious Pretences to Publick-Spirit, and to undeceive those misguided People, who look'd upon the present Ministers as Enemies to their Rights and Liberties, upon the bare Word of this superficial Disclaimer: When, in reality, the Crimes of the present Ministers are, That they have advanc'd Publick Credit, prevented Conspiracies, which might have endanger'd our Constitution, and punish'd the Enemies of the present Establishment, for attempting its Subversion.

For these, and such like Demerits, antient and modern History is ransack'd for parallel Instances of Traytors, Sycophants, and Publick Plunderers. His Majesty's Reign has more than once been compar'd to DOMITIAN's; the Bench of Bishops likened to a Parcel of Curs leaping over Sticks at the Word of Command; and the whole Body of the Legislature shamefully abus'd by way of Allegory and Irony.

In answser to these senseless Imputations, I endeavour'd (an easy Task) to defend the best Administration we were ever bless'd with: How my Endeavours have succeeded, I must submit to the World. All the Merit I can lay claim to, is, that my Intentions were good, and that I have discharg'd, as far I was able, the Duty of a BRITON.

I lay this Paper down at a Time, when the Enemies of the present Administration (I mean those who have any Share of Modesty left) must blush to find fault with, or calumniate our Legislators. Such is the present happy Situation and Tranquillity of Affairs! The *Pensioner of Sedition* is retir'd, cursing the Wisdom of our Rulers, and inwardly repining at our present Happiness: But let him appear again, when, and in what Shape he pleases,

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this Paper will necessarily revive ; for he cannot take so much pleasure in reviling, as the BRITON does in defending the best-constituted Government in the World.

In the mean time, I congratulate my Countrymen upon our present Felicity ; and hope, that it will not only continue during our Lives, but that our Childrens Children may be sensible (from a Continuation of this Happiness down to their Days) how much they were indebted to the Reign of his present Majesty.

F I N I S.

